

Your History

BY J.A. ROGERS

Dates Back Beyond the Cotton Fields in the South...
Back Thousands of Years Before Christ!...

ILLUSTRATIONS BY
A.S. MILAI

20

1950

Towje Hakohen FALASHA

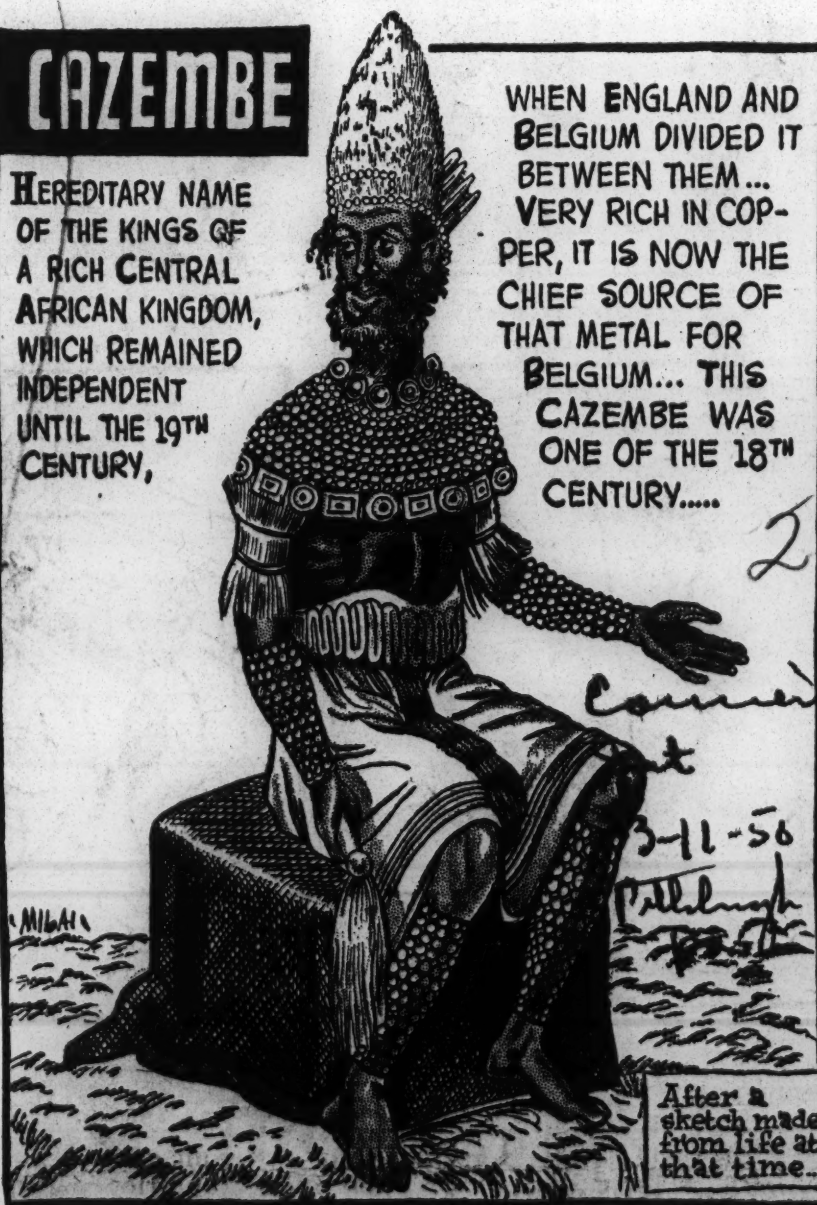
CANTOR. HE MADE A TOUR OF EUROPE IN THE 1930'S SINGING FOLK-SONGS AND HYMNS TO LARGE AND APPRECIATIVE CONGREGATIONS IN JEWISH SYNAGOGUES. THE FALASHAS, OR BLACK JEWS OF ETHIOPIA, CLAIM DIRECT DESCENT FROM ABRAHAM, AND ASSERT THAT THE FIRST JEWS HAD THEIR COLOR AND FEATURES WHICH ARE VERY NEGROID. IN 937 A.D., THE FALASHES, UNDER THEIR QUEEN JUDITH, SEIZED THE THRONE OF ETHIOPIA, AND RULED IT 40 YEARS.....



CAZEMBE

HEREDITARY NAME OF THE KINGS OF A RICH CENTRAL AFRICAN KINGDOM, WHICH REMAINED INDEPENDENT UNTIL THE 19TH CENTURY,

WHEN ENGLAND AND BELGIUM DIVIDED IT BETWEEN THEM... VERY RICH IN COPPER, IT IS NOW THE CHIEF SOURCE OF THAT METAL FOR BELGIUM... THIS CAZEMBE WAS ONE OF THE 18TH CENTURY.....

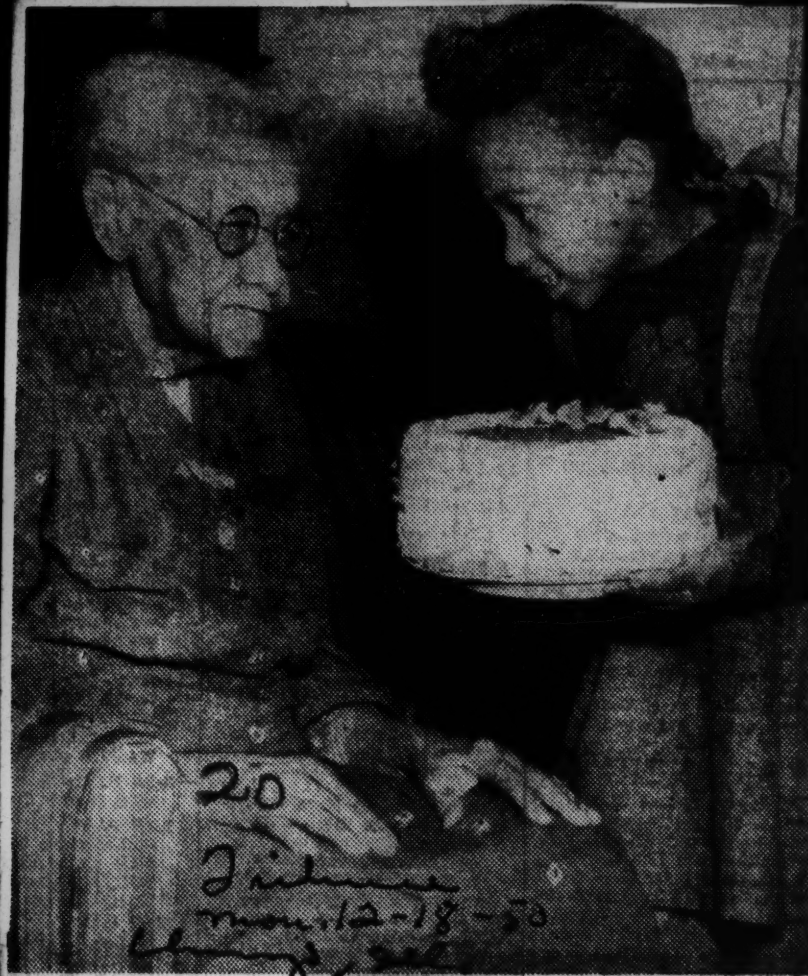


After a sketch made from life at that time..

Nanette W. Stafford



BORN 1853, WAS ONE OF THE LEADING WOMEN PHYSICIANS OF HER TIME. GRADUATE IN MEDICINE OF HOWARD UNIVERSITY IN 1878, SHE WENT TO OSNABRUCK, GERMANY FOR FURTHER STUDY AND LATER TO UNIVERSITY OF ZURICH, SWITZERLAND, WHERE SHE BECAME AN INSTRUCTOR IN MEDICINE... AN EXPERT IN TYPHOID FEVER, SHE WAS HIGHLY COMMENDED FOR HER SERVICES DURING AN EPIDEMIC OF THAT DISEASE. IN 1887, SHE WAS MARRIED TO ARNOLD GASSMAN (WHITE) LEADING MUSIC PUBLISHER OF ZURICH..



[TRIBUNE Photo]

Juanita Ellington, 9, presenting cake to Mrs. Nancy Merriman, great grandmother, who will be 109 tomorrow.

Woman Born Lee Estate Slave Observes 100th Birthday Today

Mrs. Annice Baker, who was born a slave on the old Lee estate in Arlington, celebrated her 100th birthday yesterday at her residence, 3434 South Kenwood street, Arlington.

"She didn't do much celebrating," her daughter Florence, 65, said, "but there was a 25-pound cake and she saw many of her friends."

Mrs. Baker and her husband operated a stall at the old Center Market for more than 50 years.

The couple brought vegetables and poultry to the market from their 10-acre farm which was on the site of the new Kemper School in Arlington. They sold their produce until the market was torn



Mrs. Baker.

down in 1931. Sometimes Mrs. Baker talks a great deal, but now, her daughter said, she just sits at the window and rests.

Even in her 98th year, Mrs. Baker told stories of her childhood days at the Lee Mansion—how she used to carry yarn and knitting for the older servants and how Mrs. Lee made her getaway when Federal troops crossed the Potomac in 1861 to occupy Arlington.

"Her stories were good," Miss Baker said, "but I used to get tired of them she told them so much. One of her favorites was about the night of the first battle of Bull Run. All the servants could hear cannons roaring during the night and they were scared. They wouldn't go to bed because they were afraid they would have to flee before morning."

Mrs. Baker's mother, Salena Gray, was personal maid to Mrs. Mary Lee Custis, mother of Gen. Robert E. Lee's wife, Miss Baker said. Her name still can be found on the door of the servants' quar-

ters at Lee Mansion. After Mrs. Custis died, Salena Gray became housekeeper for Mrs. Lee, according to Miss Baker.

When Congress approved restoration of Lee Mansion in 1925, Mrs. Baker was called on to help in putting the home back in its original form, her daughter said. "She even told them where the Lee children had slept and where the furniture had been placed," Miss Baker said.

Mrs. Baker has a simple explanation for her long life, according to her daughter:

"The Lord was sure good to me and I was good to myself."

Former Slave Calls It a Life at 117

Hale to the Last, He Dies in Nap

Weston Wilson often told his housekeeper: "Some day you'll find me dead in bed in the morning."

Mr. Wilson's prediction came true today. He was 117.

Mrs. Carrie Granger, 45, said Mr. Wilson's death was quite unexpected. He got a haircut yesterday and seemed chipper when she found him in his room at 6 this morning.

"I want another short nap," he told her. "Call me about 7."

Mrs. Granger returned at 7 to find him dead.

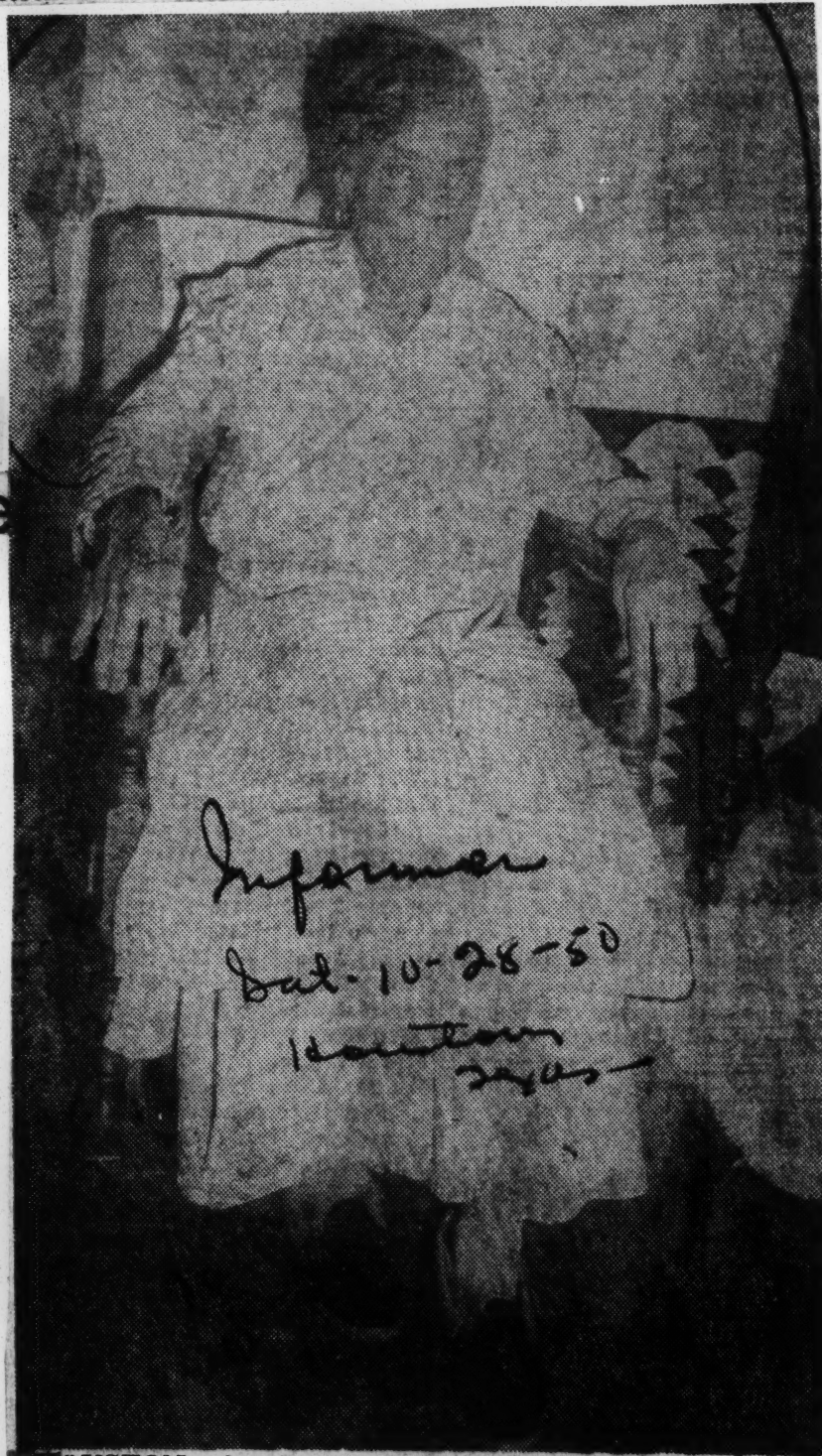
To the last he was a hearty eater, got around by himself with a cane and enjoyed life. He had smoked cigars daily until a week ago, she said, when he decided "I'll quit 'em for awhile for my health."

Mrs. Granger said at her home, 161 W. 140th St., that there was no question about Mr. Wilson's great age. She remembered that when a small girl in her home town, Florence, S. C., Mr. Granger was known far and wide as "Grandpappy."

He had been a slave and cotton picker and when she visited Florence in 1936 she found him alone, uncared for. She brought the aged man to New York and 10 years ago sought and obtained an old-age pension for him. A check of records showed him to be 107 then.

She said Mr. Wilson's wife died in 1933 and that his two children, born when he was a young man and a slave, were taken from him and he never saw them again. He

last worked at the age of 102 for the sanitation department in Florence.



HOUSTON—One-hundred-and-seven and still in good health is the record of Mrs. Adline Dunn of 2109½ Webster. She is the mother of 17 children. Mrs. Dunn was born January 3 in 1843 near Huntsville during slave days and was reared in the town of Huntsville. She is the mother of two sons and fifteen daughters and now lives with one daughter at the Webster street address. According to Mrs. Dunn, her longevity is due to the "goodness of the Lord"; and her long life has been a full one and for the most part happy.

Venerable George A. Towns Remembers Atlanta When--



GEORGE A. TOWNS

BY ALICE H. WASHINGTON has been ed "the class of col-
Imagine hunting rabbits or pick-lege presidents," taught a year at
ing blackberries at the corner of Albany, graduated from Harvard
Hunter and Ashby Streets! Or what in 1900 and then entered upon a
about having a creek at the bottom thirty-year teaching career at At-
of Hunter Street hill, near Chest- lanta University. This was followed
nut, for fishing in summer or to by teaching at Ft. Valley State where
skate on in winter when frozen at the time of H. A. Hunt's passing
over? he acted as principal.

An Atlantan George A. Towns, In those days, Mr. Towns related
remembers when these things were "professors didn't have chairs -but
happening and other things even settees." Another interesting ob-
more startling. servation was the general work

Visiting Mr. Towns at the family residence, 594 University Place, N. W. two enjoyable hours were spent
hearing things about my native town and discussing with the learned
gentleman other topics of world scope.

"The nice thing about a life of retirement, said Mr. Towns, "is doing what I please, when I please and as I please. Nothing is planned. If I want to I'll do it, if not, I don't."

However, to the good fortune of many persons and organizations, he wants to do constructive things, everything at A. U. and for \$600 a year I lived like a gentleman at Harvard. This included regular Saturday night attendance at the opera or theater, even though it meant skipping supper in order to head the line for inexpensive tickets or standing room. This was an

EARLY LIFE

Coming here from Albany, Georgia, he attended "old Atlanta University in the days of the late nineties, graduated in 1894, in what

education in itself, and certainly an opportunity, 5) the free participation in the suffrage as the best otherwise, especially in the South, method of assuring a democratic government, 6) unrestricted right to work and equal pay for equal work in quantity and quality."

Coming up to date with a rapid succession of interesting anecdotes, we learned that three Atlanta University men started the first Negro daily paper, the Daily American established in Jacksonville, with James Weldon Johnson, Mr. Towns' roommate and classmate in charge.

Incidentally, the first \$100 Mr. Towns made was invested in this venture. Negroes once attended the University of South Carolina, just after reconstruction, and remained enrolled there until a "strike" against their continued admission brought a policy change. Prof. Scarborough, the first college student at A. U., the only one in his class, was sent by the University to Oberlin because "a class could not be maintained for him" and according to Mr. Towns, Scarborough later became president of Wilberforce.

Those who have watched Mr. Towns in action can vouch for his sincerity in these beliefs, for in past years, he has virtually staged a oneman campaign at the County Courthouse, urging all visitors at the building to add registration to their business of the day. He is sincere in wanting a return to God, and he serves as a guiding light for youngsters and adults through his work with the First Congregational Church and as Sunday School teacher there. Those who have received his instructions in the classroom speak for his matchless interest in youth and preparation for useful service.

But more for the sidelights. Turning to his hobbies mentioned the garden he tends, the delicious vegetables which have become the talk of the neighborhood. Veritably beaming he stated, "Every man ought to have a garden, it adds to his health, gives him a chance to think and affords wholesome outdoor exercise." About his writing - (his one time interest was in a history of A. U. plays and his memoirs) he humorously said, "My wife has converted my study to a catch-all, full of YWCA and Gate City Day nursery association business. When she asks me why I don't write I ask her where could I do so?"

From a family of long-livers, his father died at the age of 102 and his mother at 107, Mr. Towns has evidently found the secret of long and successful living, for even in retirement he remains active in mind and body.

Views of News
Getting down to the real reason for a visit, Mr. Towns consented to give us what he termed a brief round-up of the incomplete half of the twentieth century. On unfinished tasks he declared:

"We entered the 20th century more as a nation of isolationists than otherwise. Only the churches through missionaries had done much to reveal a great interest in spreading the doctrine of human brotherhood, and they, far less than they might. The First World War brought the first great shock and efforts of President Wilson to make the world safe for democracy. World War II endeavored to establish under FDR the four essential freedoms which would establish the one world advocated by Wendell Willkie.

"The second half of the twentieth century, continued Mr. Towns, "will receive a bad inheritance from the first half in the form of a pagan philosophy. This philosophy ascribes to life no purpose, acknowledges no God and offers no substitute to bewildered and struggling peoples."

"Things we should continue to do, Mr. Towns emphasized are: 1) extend human rights to small nations and minorities in large nations, 2) offer protection in the enjoyment of those rights, 3) providing for equality before the law as the foundation stone upon which all building of a civilized community must rest. 4) equality in education-

Atlanta Has Copy Of First U. S. Paper

By ALICE H. WASHINGTON

A genial "young" gentleman who has collected some of everything that can be collected from a Bo-lo knife on up has come up with something now that made employees at the Atlanta Daily World sit up and take notice.

Rev. James A. Green, a customary figure at the World office, is now the proud owner of a facsimile of the first newspaper printed in America, the Boston News-Letter, dated April 17 to April 24, 1704. With only two original copies of the paper available, both at museums, and with just a few more facsimile copies scattered over the United States, the value of Rev. Green's carefully guarded copy rises, and at present holds the choice spot in his collection.

Rev. Green has been "collecting" for 23 years, and now at the ripe old age of 85 is really just entering upon his hobby with wholesale fervor. He makes a study of "collecting," examines catalogues from all sorts of second hand stores and then uses his vacation periods for personally browsing through nearby stores to pick up varied and sundry times.

In recent years, having concentrated more on published materials, Rev. Green has assembled two very old Bibles, has some that are quite old and printed in many languages, and in addition, has come across some rare books which have now been resold.

One Bible, a huge one published in 1814, bears the lineage of the Goodwin-Read families and traces them through entries for birth marriages and deaths covering the period September 1754 through 181

This Bible has been valued at many times the price paid for it, some three months ago, by Rev. Green.

Living alone at 64 Butler Street, N. E. the quiet spoken gent says he has lots of time to think about his early days in Atlanta and it was in 1918 that he came here from his native South Georgia home of Georgetown, in Quitman County. After many years working with various railway companies, "Rev." says he "retired himself" and in the same way he did his church when he ceased being an active minister some 25 years ago.

Now a little carpenter and upholstery work, trades he learned at Tuskegee, many, many years ago, and an appreciation for cultural things picked up at Paine College when it was at Cuthbert, Georgia, keep Rev. Green happy and smiling.

Mebane Mother Expects To See Her 106th Xmas

MEBANE, N. C. — Mrs. Sally

Miles, familiarly known by everyone in this community as "Grandma Sally," will see her 106th Christmas if she is living on Dec. 25. She has already weathered 106

Summers. Mrs. Miles has great great grandchildren. She has lived to see the fifth generation of her family and is the mother of 11 children. Her oldest son, who is 91 years old, has never been married. He resides with his mother.

Since Mrs. Miles is a widow and all her other children are living away from home, she is fortunate in having one son living with her all the time. However, her other children come in often to lend a hand in home work.

A REMARKABLE PERSON for her age, Mrs. Miles worked regularly in her garden until about eight years ago. Her children and many friends are hopeful that Santa Claus will remember Grandma Sally as she is now practically confined to her bed. They are also wondering how many more Christmas seasons she will celebrate.

Debunking Life!

- Was Crispus Attucks a Slave?
- Was Attucks the First Negro to Die for His Country or the FIRST AMERICAN?
- Here are BOTH sides of the Story!

What Life Magazine Said

and two took mortal wounds. Among the dead was Crispus Attucks, a slave, first Negro to die for his country. Among the troops was one who could have scratched on the cobbles, "Kilroy was here,"—that was his name.

What J. A. Rogers Said

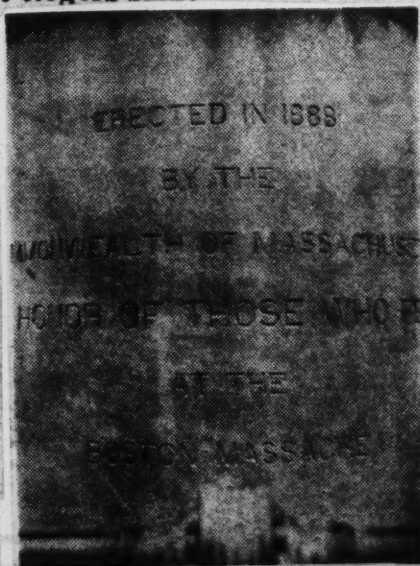
Courier Sat. 8-19-50

J. A. ROGERS, noted historian and Courier columnist, takes up his research cudgel against Life magazine. In the July 4 issue Life featured an article on the American Revolution and in mentioning the Boston Massacre it was pointed out that Crispus Attucks was a slave and the first Negro to die for this country. Rogers debunks Life and says it isn't so. Here's what Rogers said:

"Crispus Attucks (there's no real proof he was a slave) undoubtedly was author of the crisis that led most directly to independence. On the monument on Boston Common, where his name, reads the five that fell, is this from John Adams, 'On that night the Foundation of American Independence was laid.' And this from Daniel Webster, 'From that moment we may date the Severance of the British Empire.'

"Adams paid this further tribute, 'Not the battle of Lexington or Bunker Hill, nor the surrender of Burgoyne or Cornwallis were more important events than the battle of King Street on the 5th of March, 1770.' And six years later George Washington on its anniversary rallied the patriots with, 'Remember the Fifth of March and avenge the death of your brethren.'

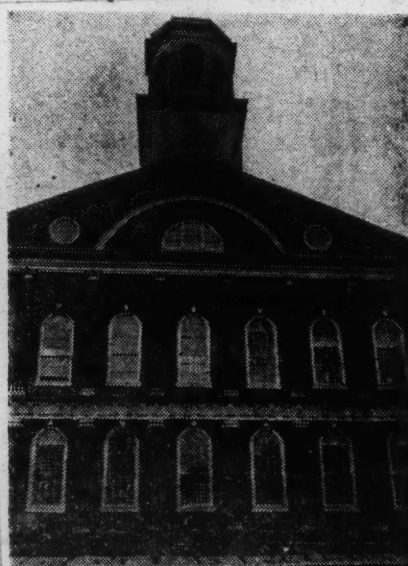
"The event that led directly to that fateful night of March 5 was trivial. A barber's boy



Inscription on monument

seeing the British Captain Goldfinch pass with hair undressed, taunted him. A British sentry struck the boy with his musket and the boy ran off crying to a group of men nearby, one of whom was Crispus Attucks, six feet two and powerfully built.

"He and his companions started for the sentry. Boston, too, had been angry at the British



Famed Faneuil Hall, Boston, where martyred heroes lay for some time. Two regiments of redcoats from Halifax were being quartered in its private homes. Several clashes had occurred, none fatal. At the sentry-post, Attucks and his men met the soldiers. That Attucks was the leader is certain.

"For instance, Charles Botta History of War of Independ-

ence, Vol 1, p. 113, 1845) says, 'Led by a mulatto named Attucks (they) brandished their clubs and pelted them (the soldiers) with snowballs . . . the mulatto and twelve of his companions, pressing forward, environed the soldiers and striking their muskets with their clubs, cried to the multitude, 'Be not afraid, they dare not fire. Why do you hesitate . . . Crush them at once.'

"In 1851, when a number of Negroes and whites, led by Wendell Phillips urged the legislature to erect a monument to him, all kinds of objections were raised. However, it was erected in 1888 and popularly called 'The Crispus Attucks Monument'."

Life Magazine is debunked!

Self-Named Negro Guide Dies in Harpers Ferry

By the Associated Press

HARPERS FERRY, W. Va., Oct. 20.—Shirley Johnson, self-appointed director of sight-seeing at this historic spot, was buried yesterday.

The town's best known Negro citizen died Saturday after a heart attack and fall at his home. He was 68. *du. 10-20-50*

For as long as any one can remember, Mr. Johnson had met all the trains at the Harpers Ferry railroad station. He handled the baggage. He regaled travelers with history of the spot. He pointed out the best views of the spectacular mountain scenery at the point where Maryland, Virginia and West Virginia meet at the junction of the Shenandoah and the Potomac Rivers.

His second wife is the only survivor.

Negro Ex-Slave Dies, Claimed 126 Years

Constitution State News Service
MEMPHIS, Tenn., Dec. 21

(AP)—Uncle Jerry Edmondson, A Negro ex-slave who said he would have been 126 years old Christmas Day, is dead.

He died Dec. 19 at the poorhouse over in Tipton County, Tenn. The body was sent here but nobody has been able to locate any relatives. *Conclusion*

The old man once said he didn't know his age "but I can tell you when I was born—Dec. 25, 1824, at 7 o'clock in the morning on Stewart's Creek, five miles out from Fayetteville in Lincoln County (Tenn.)."

He frequently recalled things about the War Between the States. And descendants of the middle Tennessee Edmondson family, for which he was a slave, have said he was well over 100.

Negro Woman, 103, Dies At Huntsville

Special to The Post-Herald

HUNTSVILLE, Dec. 1—An aged Negro woman, born in slavery in Elkton, Tenn., died here yesterday at the age of 103.

She was Mollie Robinson, who for years had lived with her daughter here. Born in 1847, she lived near her birthplace until 1899, when she moved to the Huntsville area.

Funeral services will be held Sunday.

Ex-Slave Recalls His Sale for \$450

BUENA VISTA, Va.—Daniel Richeson, 100-year-old resident here, last week told reporters that he clearly remembers having been sold for \$450 in the slave market. He vividly recalls having been taken to Richmond to erect a barricade during the Civil War but was sent back home to "tell the news" after it was learned that Lee had surrendered.



On Boston Common, Crispus Attucks' name leads all the others

They'll Never Die

By Elton Fax

ALTHO J. WILLIS MENARD WAS NEVER SEATED IN CONGRESS HE DID SUCCESSFULLY RUN FOR AND WAS DECLARED ELECTED TO THE 40TH CONGRESS.

BORN 107 YEARS AGO IN ILLINOIS, MR. MENARD RECEIVED HIS EARLY SCHOOLING AND AT 21 WENT TO WASHINGTON, D.C. TO WORK IN THE DEPT. OF IMMIGRATION. LATER, IN NEW ORLEANS, HE HELD THE OFFICES OF CUSTOMS INSPECTOR & STREET COMMISSIONER. IN 1868 THE INCIDENT OF HIS ELECTION TO CONGRESS TOOK PLACE AND THE RECORDS INDICATE THAT HE WAS OUR FIRST ELECTED CONGRESSMAN OF COLOR! AT 31 MENARD WENT TO THE FLORIDA LEGISLATURE AND SERVED THAT STATE WITH GREAT CREDIT.



J. W. MENARD
PIONEER OF THE RECONSTRUCTION

Continental Features

Nap Becomes Final Sleep for Man, 117

NEW YORK—Active almost to the last minute, 117-year-old Weston Wilson was found dead in his bed last Thursday morning by his housekeeper, Mrs. Carrie Granger.

Mrs. Granger, who had brought the old man here from Florence S.C., in 1936, said that she found him awake in his room at 6 o'clock that morning. At that time she continued, he said that he would like to take just a short nap until 7. When she returned to call him, he was dead.

His death made a reality of his often-stated prediction that "some day you'll find me dead in bed in the morning."

Got Haircut Day Before

Mrs. Granger said that on the day before his death he had got a haircut and seemed quite alert. He had smoked cigars until a week ago when he decided to "quit them a while for my health's sake."

He had no immediate relatives, according to Mrs. Granger, who said that his wife had died in 1933 and he did not know the whereabouts of two children who were taken away from him during the Civil War.

A cotton picker for much of

his lifetime, he was working for the sanitation department of Florence at the age of 102.

There was no question about his age, declared Mrs. Granger, who said that his age was accepted as 107 when she obtained an old-age pension for him 10 years ago.

Ex-Slave Dies In N. Y. At 117 Years of Age

NEW YORK — (INS) — Weston Wilson, a former slave listed on pension application records as 117 years old, died Thursday in his New York home. Mrs. Carrie Granger, who cared for the aged man, said he apparently died in his sleep.

She said Wilson's age was determined several years ago when he filed applications for a pension which he never received. His wife was 92 when she died 18 years ago.

Mrs. Granger said that Wilson, who worked on a South Carolina cotton plantation near Lawrence before the Civil War

"was very active" until a short time ago.

MRS. GRANGER SAID she remembers that when a small girl in her home town, Florence, S. C., Mr. Granger was known far and wide as "Grandpa." When she visited Florence in 1936 she found him alone, uncared for. She brought him to New York and obtained an old age pension. A check of records showed him to be 107 then.

She said Mr. Wilson's two children, born when he was a young man and a slave, were taken from him. He last worked at the age of 102 for the sanitation department in Florence. He was a hearty eater and got around by himself with a cane and enjoyed life until the last. He loved cigars.



Early Pioneers of Negro Origin in California's Gold Rush

Sun Reporter Sat 2-11-50

San Francisco, Calif. -



This is little **CHERIS PISTORIUS**, great, great granddaughter of the pioneer **DANIEL RODGERS**.

—0—

EARLY PIONEER — This man bought his freedom twice. This photo of **DANIEL RODGERS** was taken at the age of 90. Behind him were several decades of early California pioneering. As a young man he was a slave who brought his freedom from his master in Arkansas for \$1000, but was doublecrossed and had to buy it the second time. White friends of Rodgers in Arkansas who learned of the raw deal, raised another fund of \$1000 which made him a free man. And for the second time, but permanently, he headed for California where he became an important figure in the history of the roaring West.



MR. AND MRS. GEORGE W. DENNIS—Married in San Francisco in 1855 and reared one of the first Negro families in California. Their daughter, the first colored graduate of Girl's High School. Mr. Dennis was owner of the first livery stable and wood and coal yard in the city.



MARY E. PLEASANT—Mother of Civil Rights for minorities in the State of California. Her early struggles for the "Right of Testimony," and against segregation in public Carriers was but the beginning in the West of the National fight today for FEPC, Housing, Education, Anti-Poll Tax and Anti-Lynching Legislation.

Five Generations Honor Ex-Slave, 100

WASHINGTON. — (ANP) — Five generations of the Reynolds family gathered here Sunday to honor William A. Reynolds, former slave, on his 100th birthday. The celebration was held in the home of a grandson, Albert J. Shorter.

Included among the lineage are five children, one of whom is living, seven grandchildren, eight great-grandchildren and seven great-great-grandchildren.

Born a slave on a farm near Atlanta, Reynolds moved to North Carolina with his family shortly after the Civil war. He was first a farmer and then a caretaker on the Joseph J. Stone farm in Greensboro, N. C. He remained active until he was 90 years old.

Among those on hand at the birthday celebration was his former employer. Some, who made a special trip to congratulate him on his reaching the century mark.



PIONEER FAMILY, The Rodgers—Standing (left to right): Jesse Rodgers, son of Daniel Rodgers, and his children—Maxwell Rodgers, Violet Rodgers Session, Daniel Rodgers and Benjamin H. Rodgers.

Seated (left to right): Genevieve Rodgers Shorter, Nellie Rodgers Connors, Mr. and Mrs. Jesse Jacob Rodgers, Jesse Florence Wuerkert.

EDITOR'S NOTE: The pictures and historical data on this page—and elsewhere in this issue—are authentic, and we are greatly indebted to MRS. SUE BAILEY THURMAN for the diligent research in supplying such valuable information to our readers. All these pictures were reproduced during the past Summer when we featured MRS. THURMAN'S series of eight articles on EARLY PIONEERS OF NEGRO ORIGIN IN CALIFORNIA'S GOLD RUSH. Because of their importance to Negro History Week, we are happy to use them again in this NEGRO HISTORY WEEK EDITION.

114-YEAR-OLD JAMAICAN WOMAN TELLS OF ANCIENT ROYAL BLOOD

Black Diamond
Mother Was Princess in Africa Before Slave Traders Abducted Her in Chains

Oct. 4 - 5-13-50
TELLS TALE OF PAST BRITISH PLUNDERING

Chatham News
KINGSTON, JAMAICA — (AP) — You can never know whether the downtrodden colored people you see daily wandering up and down the sidewalks of the pauperised West Indian colonies, sleeping on tombstones in cemeteries, and eating bread by begging alms on the unpaved roads are all from the rabble, though they are called sons of slaves. They, too, can be the scattered remnants of long-ago royalties. You can never know of the households of their forefathers for time has wrecked their pillars and ground them to ashes.

Last week this proved to be so, when I ran up against 114-year-old Mrs. Suzan Douglas, a Jamaican resident of 88 Old Hoperoad, four miles out of Kingston. A descendant of the Ashanti tribe, this hoary head perhaps the most marvellous of Jamaica's descendants of slaves, unearthed to me the story of her grandmother's captivity to Jamaica and her connections to an African Royal house. It was a tale of tragedy and woe.

She declared: "Victoria is dead, George Fifth is dead and his son George is now on the British throne, and I though in the ashes, am royalty too."

Then she commenced to unfurl the tale: "My grandmother said, when she came to this country, many years ago, there was an only house on Kingston's longest east-west North street. There was another house at Cross Roads. It was called 'Water House.' What is now residential and suburban areas, were woodlands.

"My grandmother's father was a king, hence, she was a princess. She grew with her father until a king of a bordering tribe, asked her into marriage. Her father consented. But after the marriage, she got to dislike her husband be-

threw her into a canoe which wiggled on the sea waves and rowed her out to where a big ship was anchored.

"My grandmother was thrown on the sand. Then he turned the gun upon his head and shot himself down. He dropped dead.

"My grandmother wailed, she said, but they did not care. They carried her aboard the ship, took off her gold trinkets, put on her corals and set sail with her for Jamaica where she landed long afterward.

"In Jamaica, a white man named John Anderson bought her at the seashore and carried her to his house at Brick Hill where there is now established in Kingston, a food vendors' market called 'Jubilee' market. My grandmother lived with Mr. Anderson as a slave for some months before my mother was born," old Suzan Douglas recalled.

The story has attracted much interest in Jamaica, and reflected brightly the felony of British slave trade between Africa and the West Indies.

Since publication of her tale, Mrs. Douglas has had many visitors to her little old house in Providence Pen. She still has some teeth, and her only physical pain is described by her as a "rattling" in her head.

The United African Societies council's secretary, E. E. Whyte, told me that a function was being arranged in honor of the "old royalty who has been the victim of past British plunderings."

HONORED IN RIVERSIDE DEATHS

MRS. LAURA BOYD

Mrs. Laura Boyd of South Highland Avenue passes at the age of 105 years. *20*

Funeral services were held from her residence, 600 South Highland Avenue. Reverend Will Henderson of Dilton, Tennessee, was in charge of the funeral service and was ably assisted by Reverend M. M. League, pastor of Key Memorial M. E. Church and the Reverend J. D. Edwards, District Superintendent of the Methodist Church. The ministers paid high tribute to the sainted mother whose long life was spent in service to humanity. Her devoted daughter, Mrs. Hattie Hicks Green, gave her every care and comfort.

Mrs. Boyd was well known and much beloved by many friends of Murfreesboro. *Oct. 5-13-50*

Mrs. Carrie L. Miller read the obituary and acknowledged Cards and telegrams.

Surviving are a daughter, Mrs. Hattie Hicks Green; twelve grandchildren, thirty-five great-grandchildren; ten nieces; eight nephews; and a host of other relatives and friends.

John Millgo's Funeral Home in charge of arrangements.

Blessings be on the memory of this good woman and God comfort the sorrowing.

The following out-of-town relatives were here to attend the funeral rites:

Mr. and Mrs. Collins Marshall of Toledo, Ohio.

Miss Jessie Lucile Norman of Tuskegee Institute, Alabama.

Mr. and Mrs. Henry Norman, Jr., of Toledo, Ohio.

Mr. Horace Palmer of Detroit, Michigan.

Miss Eleanor Batey of Nashville.

Mrs. Sallie Clemmons of Nashville, and Mr. Horace Halliburton.

Possibly the oldest mother in the Atlanta area being honored today is Mrs. Polly Flag Smith, whose age might safely be told as 105, though some of her children feel she is way older than that.

A resident of Riverside, an outlying section named so because of its proximity to the Chattahoochee river, "Aunt Polly" as she is affectionately called in the community, well remembers the onset of the Civil War and recalls that at that time she was big enough to "card and spin," in addition to caring for her owner's young daughter.

Born in Oglethorpe County, about 12 miles from Athens, Aunt Polly lived with her father, a shoemaker by trade and at the end of hostilities, moved to Atlanta in company with her father, husband and young child.

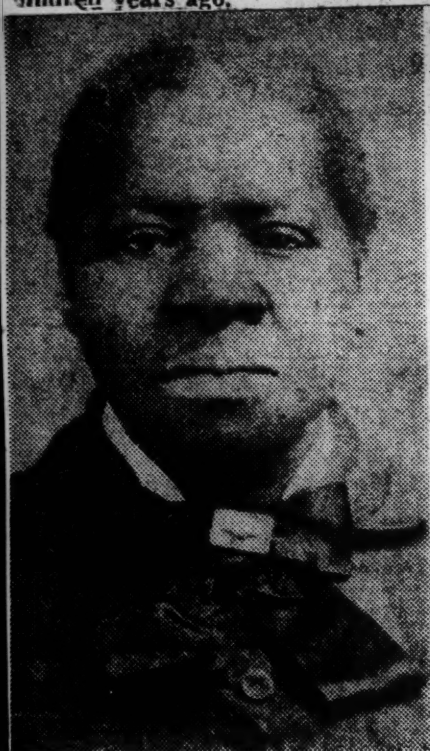
Mrs. Smith, quick to say that she never knew her exact age, is just as quick to recount interesting events in her life and even now at her "tender age," takes great pleasure in looking at old family portraits with her one good eye, minus glasses. The other eye was injured by scissors in her childhood days.

Mother of seven children, three living, (the oldest one 77), Mrs. Smith has six grand children, 10 great grand children and 2 great-grand grandchildren. Her husband, still remembered as "ole man Dick Smith," passed some 20 years ago.

She lives with a daughter, Mrs. Leona Jones, in Riverside. Bob Smith, 1883 McGriff Street, and Isaac Smith are her sons.

Alvin A. Coffey Was Outstanding Pioneer

Alvin A. Coffey tells his own story in the famous Book of Reminiscences at the library of the California Society of Pioneers, located on McAllister Street near Van Ness, in San Francisco. We are deeply indebted to the society, organized in 1850, for this particular story as well as for its general service in collecting valuable reminiscences of its early pioneer members. For without the materials they gathered and preserved so carefully, we would have no personal record of a Negro pioneer, given in his own words, and in the first person, as one who played a vital role in an eventful ox-team journey across the plains a hundred years ago.



BIDDY MASON

Founder of the first Nursery School in Los Angeles. From a slave girl herding sheep from Georgia to California who won her freedom in the U.S. and rose to heights of wealth and prestige to become one of the greatest philanthropic spirits of her generation.

Ex-Slave, 107, Dies; Civil War Veteran

Simon Douglas, of Jersey, Fought on Both Sides

FAIRVIEW, N. J., March 9.—Simon Douglass, 107, who was born and reared in slavery in South Carolina and fought in both the Confederate and Union Armies in the Civil War, died at his home, 154 Broad Avenue, last night.

At the outset of the Civil War he was inducted in the Confederate Army. Upon being captured by Federal troops, he joined the Union Army and served until 1865, then came to New Jersey to become



ALVIN A. COFFEY

Only Negro member of the Society of California Pioneers. Mr. Coffey made the trek to California in an eventful ox team journey over 100 years ago, and has great, great great grandchildren living in the Bay Area today—who are perpetuating his venerable name.

a blacksmith at Old English Neighborhood, which later became Fairview.

In 1874, without help, he built the six-room frame home in which he had lived ever since. Ten years the place was sold for uncollected taxes. In 1948, the purchaser, who had tried in vain to evict Mr. Douglass, went to court. Immediately, neighbors raised \$2,300 to buy the house back for the aged man, who claimed to be the first Negro to vote in New Jersey.

Surviving are a son, Samuel Douglass, and a daughter, Mary Douglass.

Mrs. FDR Talks With Young Lady of 100



Mrs. Eleanor Roosevelt chats with Mrs. Amelia Morris, a spry, young lady of a 100 years in Philadelphia. The occasion was the 70th anniversary of the Friends Neighborhood Guild. Mrs. Morris offered the benediction. Kenneth Young is the onlooker.



PAY TRIBUTE TO FORMER SLAVE—A group of New Yorkers of Irish descent, known as the John Boyle O'Reilly Committee for Interracial Justice, paid tribute in the cemetery of Old St. Patrick's Cathedral Sunday to Pierre Toussaint, Roman Catholic and former slave who died in 1853. Honoring the parishioner of New York's first cathedral are Rev. Charles Keenan, S. J., editor of "America," a

Catholic magazine; Msgr. Bonaventure J. Filitti, pastor of Old St. Patrick's Cathedral; John Reilly, president, Catholic Layman, Guichard Parris, president Catholic Interracial Council; Mary F. Lindsley, John W. Kelly, Judge James McGurran, chairman of the Committee, and Alexander I. Rorke, who delivered the memorial tribute.—Mille Photo.

Irish In New York Honor Ex-Slave, Ask Justice For All Americans

NEW YORK—A group of New Yorkers of Irish descent, known as the John Boyle O'Reilly Committee for Interracial Justice, gathered in the cemetery of Old St. Patrick's Cathedral last Sunday to pay tribute to Pierre Toussaint, a Roman Catholic former slave who was a parishioner of New York's first cathedral more than 160 years ago and known for his charity and kindness.

Toussaint, who was born in St. Mark, Haiti, in 1776, was brought

to this country when he was a boy by his master. He became New York's most famous hairdresser, and when his master died, he supported his widow until she passed away.

Toussaint was regarded the most active and honored member of St. Peter's parish, located at Church and Barclay sts., in downtown New York, from 1787 until he died, June 30, 1853. He was treasurer of the St. Patrick's Orphan Asylum, New York's first such institution, and active in many first organizations.

Ask Interracial Justice

Addressing the gathering at the cemetery, Alexander I. Rorke, an attorney and librarian for the American Historical Society, said that the American Irish and other racial descents demand interracial justice for the Negroes domiciled in the United States.

"What American dwelling safely in the United States can be prejudiced against Negroes who are courageously fighting and dying for him, his family and his democracy in the battle areas of Korea?" Rorke asked.

"What American landlord in the crowded sections of our cities can gouge unjust rentals from them and then express surprise when Communist agents strive to obtain a toehold among them?"

A wreath was placed on the grave of Toussaint by John W. Kelly, former justice of the Domestic Relations Court, and vice-president of the committee. A poem dedicated to Toussaint was read by Miss Mary F. Lindsley, professor of English at Hunter College.

The John Boyle O'Reilly Committee was named for the late John Boyle O'Reilly, an Irish poet who was editor of the Boston Pilot from 1870 to 1890.

Five Generations Of Family Gather To Honor Ex-Slave

WASHINGTON — (ANP)—Five generations of the Reynolds family gathered here last Sunday to honor William A. Reynolds, former slave, on his 100th birthday. The celebration was held in the home of a grandson, Albert J. Shorten.

Included among the lineage are five children, one of whom is living, seven grandchildren, eight great-grandchildren and seven great-great-grandchildren.

Born a slave on a farm near Atlanta, Reynolds moved to North Carolina with his family shortly after the Civil War. He was first a farmer and then a caretaker on the Joseph J. Stone farm in Greensboro, N. C. He remained active until he was 90 years old.

Among those on hand at the birthday celebration was his former employer, Stone, who made a special trip to congratulate him on his reaching the century mark.

Your History

BY J.A. ROGERS

Dates Back Beyond the Cotton Fields in the South...
Back Thousands of Years Before Christ!...

ILLUSTRATIONS BY
A.S. MILAI

20

1950

"Uncle" Ike SIMS

THE RECORD FOR HAVING THE HIGHEST NUMBER OF SONS IN THE ARMY DURING WORLD WAR I WAS HELD BY TWO NEGROES... REV. R. H. WINSLOW OF RAYVILLE, ALA., HAD 12. TWO WERE TWINS AND THREE TRIPLETS. HE RECEIVED A CONGRATULATORY LETTER FROM PRESIDENT WILSON... MR. SIMS, WHO WAS 87, HAD 11 SONS WITH 3 MORE TO BE CALLED, A TOTAL OF 14.....

*Corrier Daily Mail
Pittsburgh, Pa.*



NEWPORT GARDNER OF RHODE ISLAND IN 1783 IS PERHAPS THE FIRST NEGRO SONG-WRITER IN AMERICA... A REMARKABLE CHARACTER, HE WAS PRACTICALLY SELF-EDUCATED, INCLUDING FRENCH AND MUSIC... HIS MUSIC SCHOOL WAS ATTENDED CHIEFLY BY WHITES. A WRITER OF THE TIMES SAYS, "HE COMPOSED A LARGE NUMBER OF TUNES AND WAS FOR A LONG TIME THE TEACHER OF A VERY NUMEROUSLY ATTENDED SINGING SCHOOL." HE IS DESCRIBED AS "TALL AND STRAIGHT AND WELL-FORMED, WITH MANNERS DIGNIFIED AND UNASSUMING..."



Solomon G. Brown, BORN 1829, WASHINGTON, D.C. AND LARGELY SELF-EDUCATED, WAS ONE OF THE LEADING LECTURERS OF HIS TIME ON ZOOLOGY AND OTHER BRANCHES OF SCIENCE... A SKILLED TAXIDERMIST, HE WAS IN CHARGE OF ONE SECTION OF THE SMITHSONIAN INSTITUTE HE ALSO HELPED SAMUEL MORSE IN THE INVENTION OF TELEGRAPHY... ELECTED IN 1871 TO THE LEGISLATURE OF THE DISTRICT OF COLUMBIA, HE WAS RE-ELECTED TWICE... WASHINGTON THEN HAD ITS OWN GOVERNMENT...

KNOW YOUR GEORGIA

by C. J. Holleran



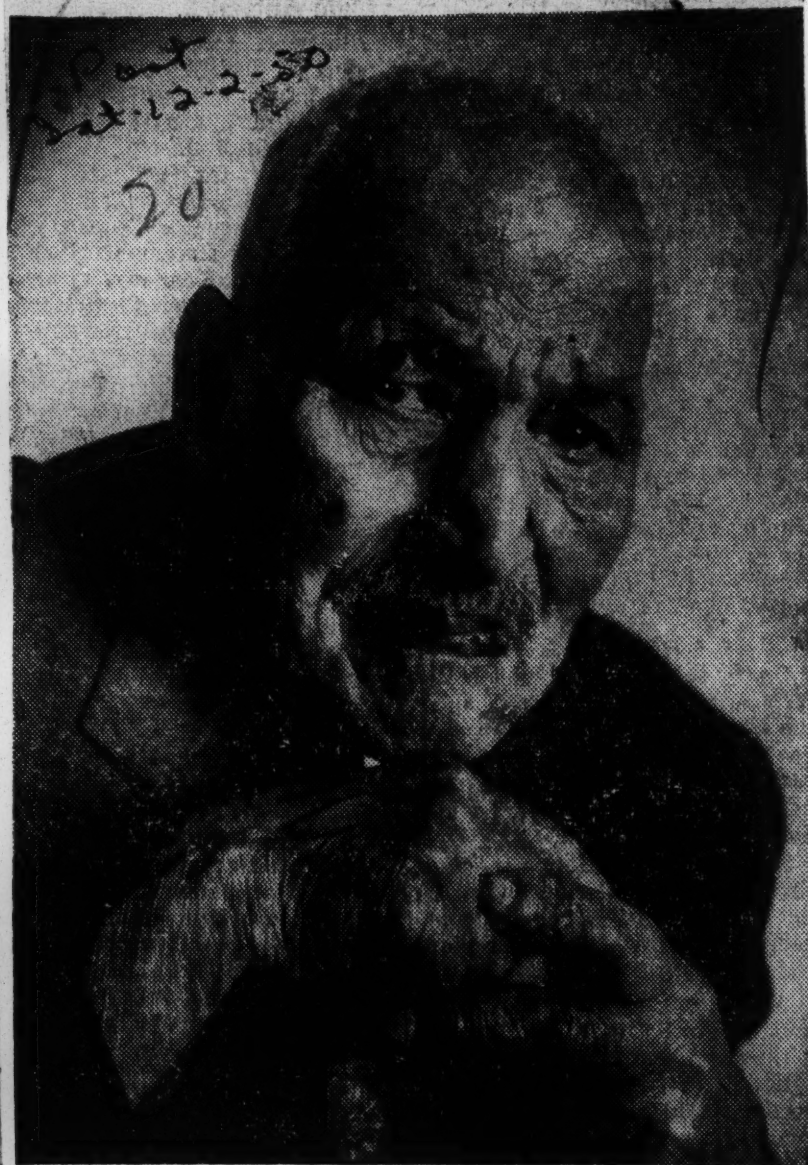
Commemorated
Nov. 10-16-50
Atlanta Ga.



'Greater Love Has No Man--'

Columbus, Ga., is believed to be the only city in the world which has erected a marble monument for a Negro laborer. The handsome memorial was placed on the grave of Bragg Smith nearly half a century ago. It commemorates the efforts of Smith to extricate his white boss, Columbus Superintendent of Public Works Robert L. Johnson, from a deep excavation whose walls were caving in. Both men were buried by additional caving-in and were dead when removed. The city council, in a resolution praising Smith's bravery, directed the unprecedented erection of the monument at city expense. The inscription on the stone reads: "Erected by the City of Columbus to mark the resting place of BRAGG SMITH, who died on September 30th, 1903, at the age of thirty-two in the heroic but fruitless effort to rescue the city engineer from a caving excavation on Eleventh street. 'Honor and Fame from no condition rise, Act well your part, there all the honor lies.'"

Five Generations Honor Him.



By Arthur Ellis-The Washington Post
WILLIAM A. REYNOLDS

Slave-Born D. C. Resident 100 on Sunday

Slave-born William A. Reynolds, who will be 100 years old Sunday, yesterday revealed how you get that way: "Live right and serve the Lord." *Post*
Words come slowly when one is 100; but they come with conviction. Mr. Reynolds yrapped his hands around the cane-head and spoke. *Post*
"Best I can tell, I always lived right. I commenced serving the Lord when I was 18.
"Serve the Lord. Serving the Lord. I tried to be honest—pay

To mark century of life on Sunday
my honest debts. I got no debts hanging behind me."

On Sunday five generations of the Reynolds family will gather at the home of his grandson, Albert J. Shorter, 1600 Trinidad ave. ne., where Mr. Reynolds lives, to mark the patriarch's arrival at the century mark.

The lineage includes five children—one of whom is living—seven grandchildren, eight great-grandchildren and seven great-great-grandchildren, all of whom are living.

Until three years ago Mr. Reynolds loved most of all to sit reading the Bible. He can no longer read but his mind retains many details of his youth as a slave in the South.

Though opposing to his slaves learning to read, the master of the farm near Atlanta, Ga., helped the Reynolds family get a start as freedmen after the Civil War. The

master gave them a crop to farm, from the sale of which they went to North Carolina for a fresh start. After a period of farming in the far West State, Mr. Reynolds went to work as caretaker on the place of Joseph J. Stone, a well-known businessman of Greensboro, N. C., remaining active until he was 90. He is proud of the fact that Stone made a special trip to Washington this week to congratulate him on his approaching 100th birthday.

Phineas J. Walker

Phineas J. Walker, former Atlanta who began his Federal career amid billows of White House smoke, will lay aside his fireman's shovel Jan. 31.

Walker, a veteran of 44 years of Government service, is retiring from his post as fireman for the Public Buildings Service. He started as a fireman in the Treasury Building in 1906 when Theodore Roosevelt was President and recalls that "the President complained about smoke billowing from the Treasury smokestack across the White House. He called up his Secretary of the Treasury and told him if he could not stop his engineer and fireman from making smoke, he, Teddy, would fire them!"

Walker, 70, was born in Macon and later came to Atlanta. He attended Clark University here.

Black Rampant

WILEY HINDS WAS BORN, A SLAVE, 111 YEARS AGO. FORTUNATELY FOR HIM, HIS FREEDOM WAS PURCHASED BY HIS FATHER, AND AT 23 YOUNG HINDS LEFT HIS NATIVE ARKANSAS AND WENT TO CALIFORNIA. HAVING NO MONEY HE HIRED OUT AS A FARM HAND AND 6 YEARS LATER BOUGHT 80 ACRES OF RICH CALIFORNIA LAND WITH SHREWD MANAGING AND GOOD FORTUNE HE FINALLY ACQUIRED 4,000 ACRES!! THIS INCLUDED CATTLE AND HOG RANCHES, A HUGE ORCHARD, AND CITY PROPERTY IN BOTH OAKLAND AND BERKLEY. MR. HINDS ALSO REARED A FAMILY OF 10 CHILDREN!!



WILEY HINDS
SUCCESSFUL CALIFORNIA RANCH OWNER
Continental Features

NEGRO HISTORY IS MANY PLACES IN BIBLICAL HISTORY

First the Negro is blind to his own Kingdom, was a son of Cush, original name. Negro is an adopt-Migrian was the father of the ed name to the Colored Race of Egyptians. Phut was the father of America. Again Negroes are not the Cartageton's Hanable the termed by Color in America, they Great General and the man that are termed by blood. The blood carried the Cross of Jesus to Cal-proposition is fact from its out-vary Hill, spring out of Phut. Out set. St. Paul the Apostle answer of Canaan sprung all of the Ca-ed the Greeks at Athens on the naanites, they were the fathers of blood proposition by saying to all Mason Fraternal Works. The them, God with made of one blood offspring of the Egyptians, Ca-(not white blood or Negro blood) naanites and Cushites were the fa-all nations of men for to dwell on others of the first civilization in all the face of the earth, read Acts Egypt, Canaan and Babylon, there-17th chapter and 24th, 25th and fore, in these countries Negroes 26th verses, therefore, there is no or Hamites begin to make Biblical difference in human blood. Bibli-history. Therefore, God used col-cal history gives the true account ored men, and women in making where all races spring from. Be-Biblical history. fore the flood, the people were termed as a human race or (hu-man family).

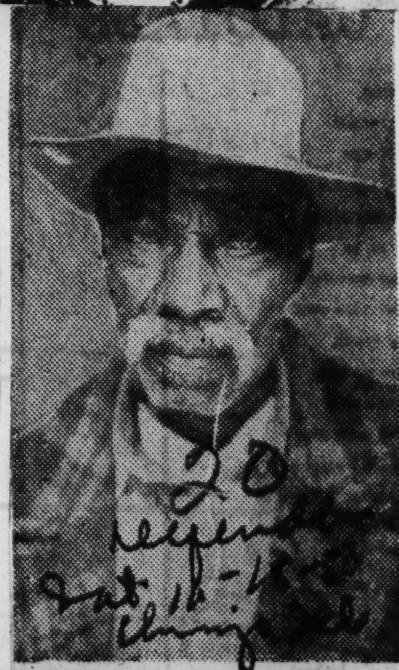
Races sprung from the three sons of Noah, namely Japheth, Shem, and Ham, the Asiatic Race sprung from Japheth, the European race sprung from Shem; out of Ham's four sons Cush, Migrian, Phut and Canaan sprung the so-called Negro or Colored Race. Nimrod the founder of the Baby-

BRIG. GENERAL BENJAMIN O. DAVIS

THE FIRST AND ONLY NEGRO TO BECOME A GENERAL IN THE U.S. ARMY. 20 BRIGADIER GENERAL DAVIS ROSE FROM THE RANKS-HE ENTERED MILITARY SERVICE IN 1898 DURING THE SPANISH-AMERICAN WAR-AND HAS SPENT 46 YEARS IN THE SERVICE. HE WAS RECENTLY AWARDED THE DISTINGUISHED SERVICE MEDAL FOR 'EXCEPTIONAL SERVICE'



AMANDA RANDOLPH
WHO PLAYED "LILLY" IN THE RADIO SERIAL "ABIE'S IRISH ROSE," FOR NEARLY TWO YEARS IS NOW PORTRAYING THE ROLE OF "VENUS GEETCH" IN THE RADIO CAST OF "MISS HATTIE" STARRING THE GREAT ACTRESS ETHEL BARRYMORE



ROBERT WASHINGTON, of Shaynesville, Ark., is still active at the age of 120. Born in 1830 in Mississippi, he has all of his natural teeth, and his vision

is very good for a man 20 years beyond the century mark. Affectionately called "Uncle Robert" by residents of Shayne-village, Washington is the father of 36 children, some of whom are living. He has been active in his church for over 50 years.



WITH NO FORMAL
EDUCATION THIS GREAT
WOMAN FOUNDED THE
SUNDAY SCHOOL MOVEMENT
IN NEW YORK CITY.

BORN 1749 OF A SLAVE
MOTHER, FROM WHOM SHE WAS
SEPARATED AT 8, "KATY" FERGUSON
SOON DEVELOPED A SYMPATHY FOR
ORPHANS. HER HUMBLE HOME ON
WARREN ST. IN N.Y. CITY BECAME
A REFUGE FOR ORPHAN KIDS OF
ALL RACES! SHE LATER SECURED
A CHURCH BASEMENT FOR HER
LITTLE PUPILS - ONE OF WHOM,
A BOY NAMED FERRIS,
BECAME CHANCELLOR
OF N.Y. UNIVERSITY!

**CATHERINE
FERGUSON**

PIONEER NEW YORK
SOCIAL WORKER!



Continental Features

BORN BLIND 1849
AT COLUMBUS, GA.
THOMAS BETHUNE (BETTER
KNOWN AS "BLIND TOM")
DEVELOPED A KEEN SENSE
OF HEARING AND AN
AMAZING MEMORY WHILE
STILL A CHILD. AT THE
SAME TIME HE BEGAN
COMPOSING HIS OWN
SONGS AND PLAYING
THOSE OF MENDELSSOHN
AND BEETHOVEN!

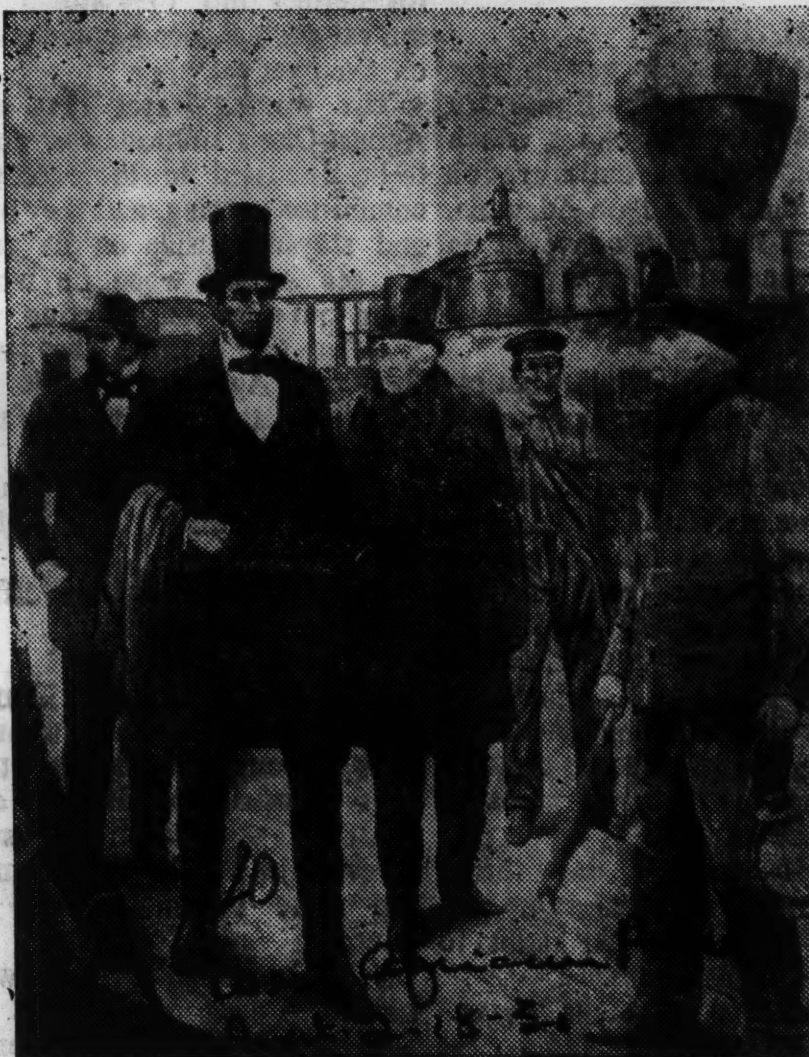
HE PACKED MUSIC
HALLS BOTH HERE AND
IN EUROPE DURING
HIS BRILLIANT
CAREER!



BLIND TOM
PIANO GENIUS



HE FEED NEGRO SLAVES



Abraham Lincoln (left foreground), sixteenth President of the United States, is shown in this illustration as he arrived in Washington, D.C., for his inauguration as chief executive of the nation in 1861. A railroad locomotive of the 1860's is shown in the background. Lincoln was President of this growing nation from 1861 to 1865, and it was during his tenure of office that Negro slaves of the Southern States were freed, after the American Civil War. The 141st anniversary of his birth was celebrated in the United States on February 12, 1950.

Florence Resident
Hardy At Age 105



Shown above is Mrs. Louvenia Tolar, of Florence, S. C., who at the age of 105 years, has good hearing, eyesight, and good appetite and with the aid of a stick can walk around. She was born a slave in Florence county in 1845, where for many years she lived in the home of her white people. She had very little educational advantages, but good mother-will.

As a young woman she married Isaac Kelly, and to the union was born one daughter. Mr. Kelly died in 1880. Several years later Mrs. Kelly married James Tolar, who died in 1928. Mrs. Tolar witnessed war in early childhood and she had one grandson and one great grandson to serve in World War II and a great grandson is serving in the present war.

Your History

BY J.A. ROGERS

Dates Back Beyond the Cotton Fields in the South...
Back Thousands of Years Before Christ!...

ILLUSTRATIONS BY
A.S. MILAI

20
1950

MULAI TAYEB,

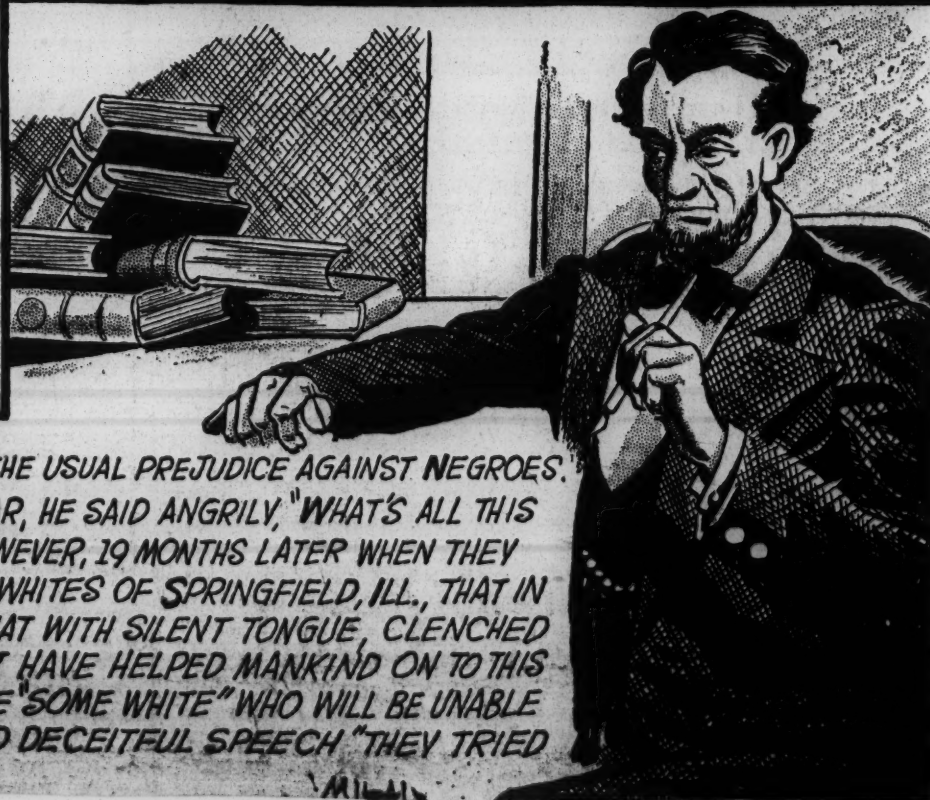
"SAINT," RICHEST AND MOST POWERFUL FIGURE OF MOROCCO IN THE 1870'S AND 80'S. RULER OF FEZ AND CLAIMING DESCENT FROM MOHAMED, HE LEVIED CONTRIBUTIONS OVER THE KINGDOM. EVEN THE SULTAN HAD TO PAY HIM HOMAGE. VERY GENEROUS, HE GAVE HIS WEALTH TO THOUSANDS OF THE POOR AND KEPT OPEN HOUSE FOR VISITORS IN HIS ITALIAN-STYLE PALACE WHICH HELD RARE SPECIMENS OF AFRICAN ART AND OLD ARAB MANUSCRIPTS. HIS TOMB BECAME A SHRINE TO WHICH ACCUSED PEOPLE RAN FOR REFUGE.



THE NEGRO FACE THROUGH- OUT THE AGES

BOY FROM ANCIENT GREECE. CONSIDERED ONE OF THE MOST EXPRESSIVE SPECIMENS OF GREEK ART. THE ORIGINAL

IN BRONZE, WHICH INCLUDES THE WHOLE BODY, IS NOW IN THE MUSEUM OF TARRAGONA, SPAIN, WHERE IT IS ONE OF ITS MOST VALUED OBJECTS. THE GREEKS SEEM TO HAVE BEEN FASCINATED BY NEGROES. THEY WORE JEWELS FASHIONED INTO NEGROES' HEADS.



ABRAHAM LINCOLN HAD AT FIRST THE USUAL PREJUDICE AGAINST NEGROES. IN JAN. 1862, WHEN URGED TO USE THEM IN THE WAR, HE SAID ANGRILY, "WHAT'S ALL THIS ITCHING TO GET NIGGERS INTO OUR LINES?" HOWEVER, 19 MONTHS LATER WHEN THEY WERE HELPING TO WIN BATTLES, HE WROTE TO THE WHITES OF SPRINGFIELD, ILL., THAT IN DAYS TO COME "BLACK MEN CAN REMEMBER THAT WITH SILENT TONGUE, CLENCHED TEETH, STEADY EYE AND WELL-POISED BAYONET HAVE HELPED MANKIND ON TO THIS GREAT CONSUMMATION" WHILE THERE WILL BE "SOME WHITE" WHO WILL BE UNABLE TO FORGET THAT WITH "MALIGNANT HEART AND DECEITFUL SPEECH" THEY TRIED "TO HINDER IT."

THEY'LL NEVER DIE

by Elton Fax



EVEN THOSE WHO LIKE ONLY "CLASSICAL" MUSIC CANNOT DENY THE MOVING POWER OF THIS GREAT AMERICAN VOCAL ARTIST. BESSIE SMITH, BORN 1898 IN CHATTANOOGA, TENN., MADE HER FIRST STAGE APPEARANCE AS A CHILD SKATER AT THE OLD IVORY THEATRE IN CHATTANOOGA. SHE LATER WON THE ROLLER-SKATING CHAMPIONSHIP OF TENNESSEE! AS A BLUES SINGER SHE WAS WITHOUT A PEER - STARRING IN ALL OF THE COUNTRY'S LEADING THEATRES. BESSIE SMITH'S RICH AND PLAINATIVE VOICE IS STILL HEARD ON RECORDS EAGERLY SOUGHT BY WISE COLLECTORS!

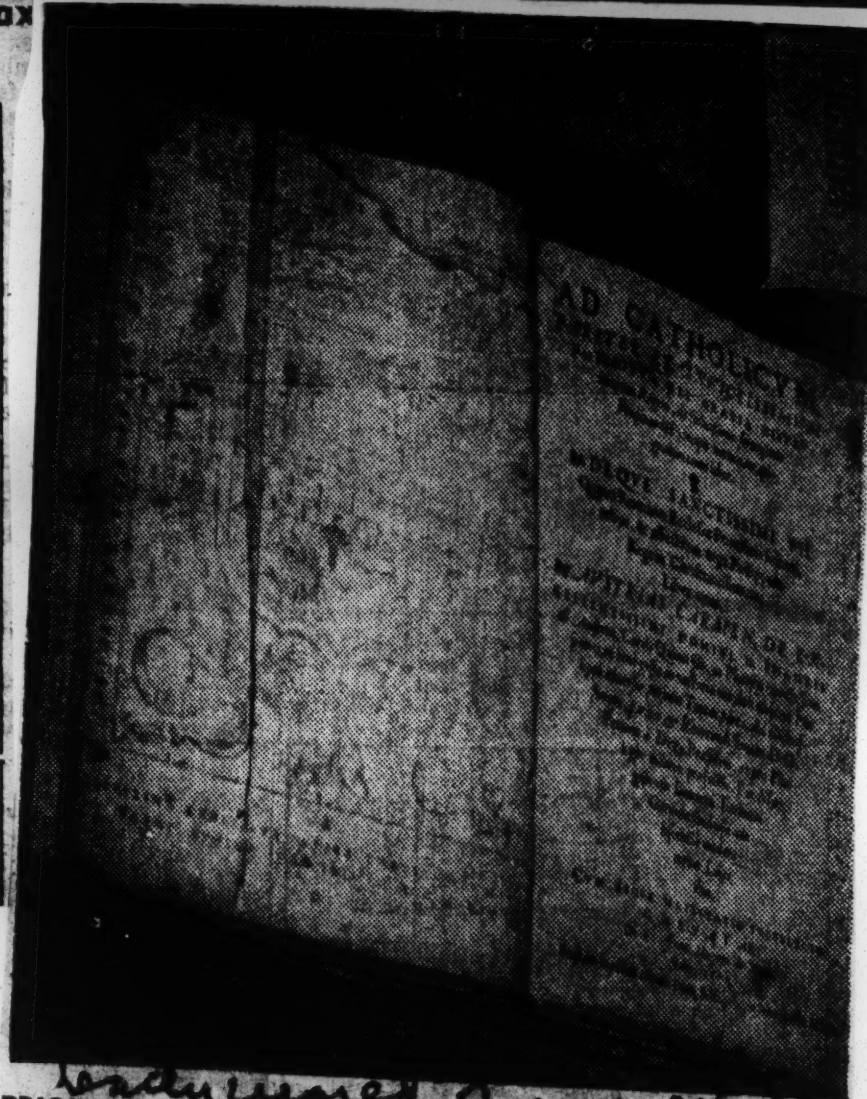
BESSIE SMITH
AMERICA'S "QUEEN"
OF THE BLUES!



Continental Features

THEY'LL NEVER DIE

by Elton Fax



Handwritten: Priceless Relic
PRICELESS RELIC: A narrative poem written in 1578 by Juan Latino is the first book known to have been written by a Negro. The historic relic, entitled "Ad Catholicum pariter et invictissimum," is the Schomburg Collection's most valuable book. It is currently on display in downtown New York City.



ONE OF THE EARLIEST ORGANIZED EFFORTS TO ENCOURAGE LOAN AND HOME BUYING AMONG COLORED CITIZENS OF HAMPTON VIRGINIA WAS THE PEOPLE'S BUILDING-LOAN ASSOCIATION OF HAMPTON - FOUNDED BY HARRIS BARRETT. MR. BARRETT WAS BORN IN HENDERSON, KY. 1865 AND AT 17 ENTERED HAMPTON INSTITUTE TO STUDY. HE WORKED IN THE OFFICE OF THE TREASURER DURING HIS UNDERGRADUATE DAYS AND LATER SERVED AS HAMPTON'S CASHIER. SHORTLY AFTER GRADUATION (HE WAS JUST 20 YEARS OLD) MR. BARRETT OPENED HIS BUSINESS ESTABLISHMENT AND IN 25 SHORT YEARS HIS COMPANY LENT AS MUCH AS ONE HALF MILLION DOLLARS TO CLIENTS WISHING TO BUY THEIR OWN HOMES.

Harris BARRETT

PIONEER BUSINESS
FIGURE OF HAMPTON, VA.

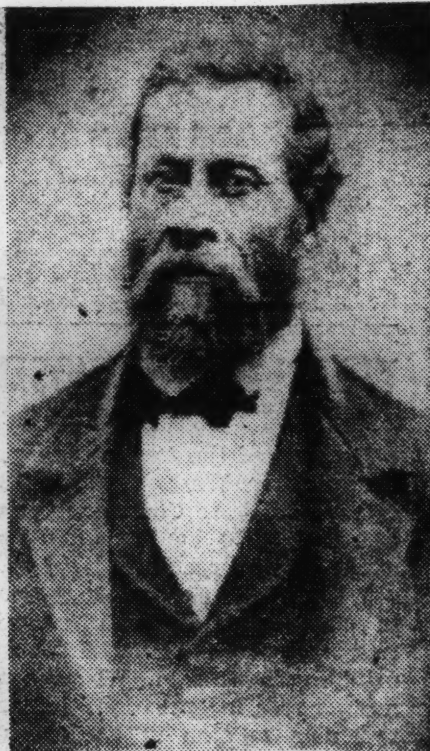


Handwritten: Afro-American

Handwritten: Feb 10-21-50

**BIDDY MASON**

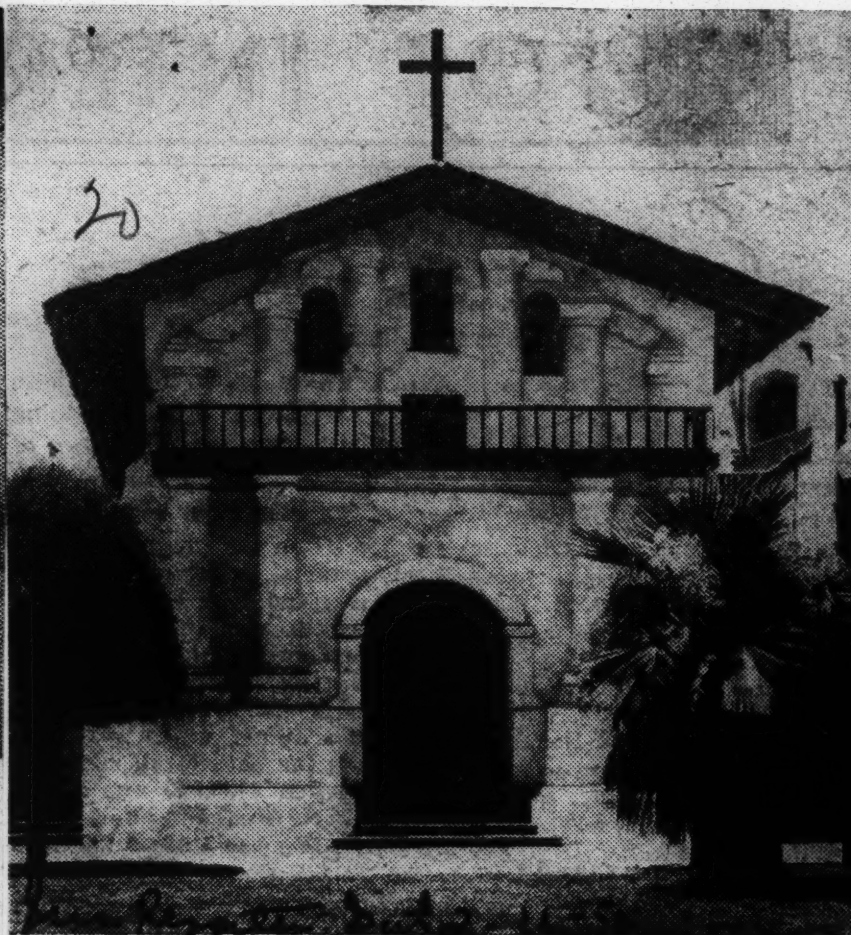
Founder of the first Nursery School in Los Angeles. From a slave girl herding sheep from Georgia to California who won her freedom in the West, she rose to heights of wealth and prestige to become one of the greatest philanthropic spirits of her generation.

**ALVIN A. COFFEY**

Only Negro member of the Society of California Pioneers. Mr. Coffey made the trek to California in an eventful ox team journey over 100 years ago, and has great great great grand-children living in the Bay Area today—who are perpetuating his venerable name.

Alvin A. Coffey Was Outstanding Pioneer

Alvin A. Coffey tells his own story in the famous Book of Reminiscences at the library of the California Society of Pioneers, located on McAllister Street near Van Ness, in San Francisco. We are deeply indebted to the society, organized in 1850 for this particular story as well as for its general service in collecting valuable reminiscences of its early pioneer members. For without the materials they gathered and preserved so carefully, we would have no personal record of a Negro pioneer, even in his own words, and in the first person, as one who played a vital role in an eventful ox-team journey across the plains a hundred years ago.



MISSION DELORES—Resting place of San Francisco's earliest Negro Citizen—William Alexander Leidesdorff. Member of the First School Board, Treasurer of the City, Vice-Consul to Mexico, owner of first steamboat to sail San Francisco Bay.

THEY'LL NEVER DIE *By Elton Fax*

ONE OF THE SUCCESSFUL HORTICULTURISTS OF THE LAST CENTURY WAS PEYTON M. DEWITT, A NATIVE OF GEORGIA, WHO WAS BORN JUST BEFORE THE CIVIL WAR.

AT 18 HE WAS A MULE DRIVER AND A GARDENER IN PENNSYLVANIA. LATER HE SOLD A FEW FLOWERS AND THEN OPENED AN ESTABLISHMENT IN TORRESDALE, PA. THIS SOON EXPANDED TO A 20 ACRE TRACT IN BRIDGEWATER, PA. WHERE MR. DEWITT MANAGED HIS 8 LARGE GREENHOUSES AND HIS 6 REGULARLY EMPLOYED HELPERS.

DURING THE BUSY SEASON (OCT. TO JUNE) FROM 500 TO 1000 CARNATIONS AND CHRYSANTHEMUMS WERE SHIPPED DAILY TO WHOLESALE HOUSES IN PHILADELPHIA. MR. DEWITT IS CREDITED WITH HAVING CULTIVATED A DARK-PINK CARNATION KNOWN AS "THE PENNSYLVANIAN" AND "THE DEWITT".

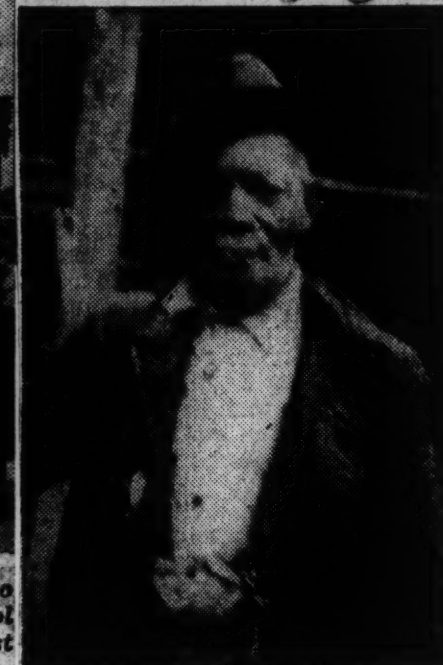


PEYTON M. DEWITT

OWNER OF A \$40,000 FLORIST BUSINESS

Ex-Slave Dies *Early word* At Son's Home

BIRMINGHAM, Ala.— (SNS) — Jim Williams, 112-year old ex-slave, died at the home of his son, Willie Williams of 3824 11th Avenue North, on October 9.

**JIM WILLIAMS**

Funeral services were held at New Bethel Baptist Church, which he joined in 1914. Eulogy came from the Rev. J. S. Rivers, pastor.

Born in 1838 in West Virginia, he came to Birmingham in 1914. He was brought to Montgomery county as a child. In 1864 he was married to Miss Sallie Johnson. He was the father of 11 children, 12 grand children and 19 great grand children.

He joined the White Cloud Baptist Church in 1888 in Montgomery county where he lived before coming to Birmingham.

Believed to have witnessed five or six wars, he gave aid to the soldiers in the Civil War.

Close survivors are, *sons*, two daughters-in-law, six grand children and 11 great grand children. Mrs. Julian Rowan is one of his grand daughters.

Slave, Master Join In Rare Friendship

Memor. Sat. 5-20-38

JUST BEFORE THE DAWN of the 19th Century, Dr. Silas Hamilton, rugged New Englander, paused along a Virginia trail to give his horse a rest. He was approached by a slave trader who led a Negro boy by a rope. Tears trickled down the saddled colored face of this six-year-old lad. His eyes, though inflamed, were open and frank, almost pleading.

The slightest hint of interest by Dr. Hamilton ended in a sale, and a paltry hundred dollars was the medium which gave birth to a rare and beautiful friendship between slave and master.

19th PILGRIMAGE

On Sunday, May 28, hundreds of thoughtful citizens will make the 19th annual pilgrimage to a unique tomb in Ottaville, Ill., near Alton, in which lie the remains of Hamilton, the master and Washington, the slave.

For 19 years, now, grateful Illinoisians have given thanks to these two men whose generous friendship has brought education and inspiration to more hundreds of Negro students.

When Dr. Hamilton died in 1834, he provided for the construction of a primary school which made history because it was the first absolutely free school ever built in America. No tuition was charged and its doors were open to any child who cared to attend.

CHARITABLE ACTS

Never forgetting the faithful and earnest friendship of George Washington, Dr. Hamilton willed his slave friend \$3,000. This bequest was used wisely and was the basis for many charitable acts by the humble Washington.

Washington's death in 1864 did not end the fruits of this strange friendship. This ex-slave boy, in the tradition of his master, left funds "for the education of colored persons."

Nor did he forget his master's generosity. Washington's will provided for the erection of a monument to the memory of Dr. Silas Hamilton. It is the only monument built by a slave to honor his master.

MATERIAL GAINS

These are the material gains for which thanks will be paid Sunday. The George Washington Educational Fund now totals almost \$26,000. More than 200 students have been educated by this foundation. Seven are currently in school under Washington's sponsorship.

Yet when Dr. George L. Samuels, of Alton, opens the memorial services for this unsung hero, Sunday, there will be more than these tangible displays of friendship to remember. Little people and big

people alike will recall the honest devotion and love felt by Hamilton and Washington.

They will remember the spiritual tie that bound this slave and his master.

Negro, 108, Says Long Life Due To Living by Bible

LAUREL — (Special) — Living by the teachings of the Bible resulted in his longevity says Isom Benson, colored, 108, of the Benson School district, who still resides in his home he built 69 years ago.

The aged dandy, who was reared as a slave by J. B. Benson, is still active physically but requires the use of two walking sticks to move about his home. The Benson Negro High School was named in his honor and he was the first person to make a donation for its erection.

Despite his advanced age, Isom recalls a busy life, especially his part in working with a railroad section crew in 1885. Still interested in educational work and facilities he has hope that colored schools in the county and state will continue to show marked development in the future. He lives with a daughter and her husband.

BORN 1816 IN HAGERSTOWN, MD., H. O. WAGONER DID ALL SORTS OF FARM WORK DURING THE FIRST 22 YEARS OF HIS LIFE! LATER, IN CHICAGO, HE BECAME A VERY SUCCESSFUL BUSINESS MAN AND THERE AIDED FREDERICK DOUGLASS & JOHN BROWN IN THE "UNDERGROUND" MOVEMENT. HIS RECRUITING FOR GEN. U.S. GRANT LED TO LATER APPOINTMENTS IN COLORADO WHERE HE WAS DEPUTY SHERIFF AND LEGISLATIVE CLERK!



Mem. Reporter
Sat. 5-20-38
HON. H. O. WAGONER
CLERK IN THE FIRST LEGISLATURE OF THE STATE OF COLORADO



BORN A SLAVE IN GA. 1848, WILEY JONES WORKED AT ALL SORTS OF LOWLY JOBS. ALTHO WITHOUT FORMAL SCHOOLING HE WAS ALERT AND SHREWD AND SOON EARNED A TIDY SUM FROM THE TOBACCO BUSINESS. AT THE AGE OF 38 HE SECURED THE CHARTER FOR, AND RAN THE FIRST STREET CAR LINE IN PINE BLUFF ARKANSAS! THE COMPLETE OWNERSHIP OF A RACE TRACK AND A LARGE PARK SOON FOLLOWED. WE SALUTE THE MEMORY OF THIS PRACTICAL MAN WHO SUCCEEDED IN SPITE OF HANDICAPS!

Mem. Reporter
Sat. 7-8-38
WILEY JONES
OWNER OF A STREET CAR RAILROAD!!



Continental Featured

Your History

BY J.A. ROGERS

Dates Back Beyond the Cotton Fields in the South...
Back Thousands of Years Before Christ!...

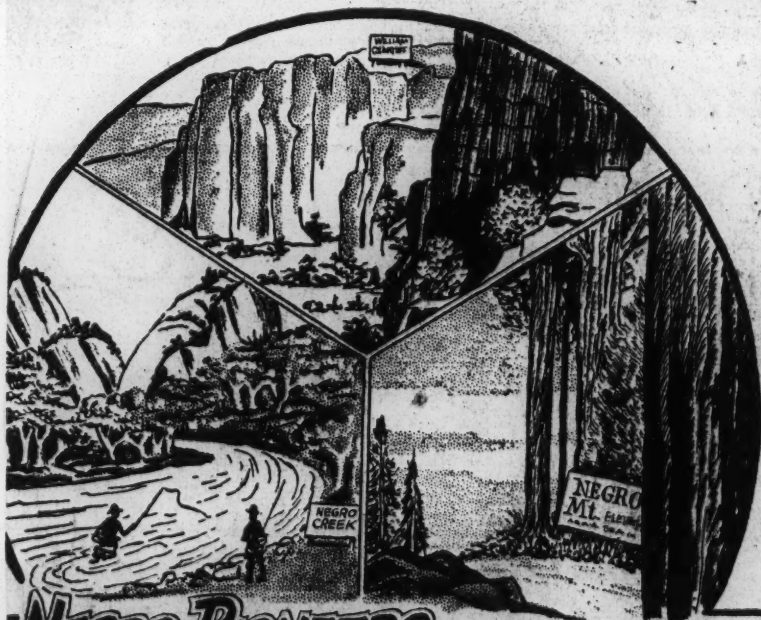
ILLUSTRATIONS BY
A.S. MILAI

GEORGE W. ELLIS

Courier
F.R.G.S.

1876-1918, Pa.

ONE OF THE LEADING AUTHORITIES ON
AFRICAN LIFE AND MANNERS OF HIS
TIME. FORMER SECRETARY TO THE
AMERICAN LEGATION IN LIBERIA, HE
SPENT EIGHT YEARS TRAVELLING IN
WEST AFRICA. AUTHOR, "NEGRO CULTURE
IN WEST AFRICA," "ISLAM," "AS A FACTOR IN
WEST AFRICAN CULTURE," "THE LEOPARD'S
CLAW," AND MANY ARTICLES, INCLUDING
SOME ON FOLK-LORE AND PROVERBS. HIS
AFRICAN COLLECTION WENT TO THE NAT'L
MUSEUM OF WASHINGTON, D.C. GRADUATE
IN LAW, UNIV. OF KANSAS, HE WAS ASS'T-
CORPORATION COUNSEL FOR THE CITY
OF CHICAGO.



NEGRO PIONEERS HAVE LEFT THEIR
NAME IN SEVERAL LOCALITIES OF THE WEST AS IN
MONTANA, WASHINGTON AND UTAH. A CANYON IS
NAMED FOR WILLIAM GRANSTAFF, ONE OF THE
EARLY SETTLERS OF UTAH IN 1877; AND A CREEK IN
WASHINGTON FOR AN UNNAMED NEGRO WHO STRUCK
IT RICH IN GOLD THERE. **NEGRO MOUNTAIN**, HIGH-
EST POINT IN U.S. HIGHWAY, MARYLAND, IS NAMED
FOR A GIANT NEGRO WHO FELL THERE FIGHTING THE
INDIANS UNDER COLONEL CRESAP ABOUT 1755.



The NEGRO FACE Throughout the Ages

GREEK EGYPTIAN WOMAN,
SEEMINGLY OF THE UPPER-
CLASS, OF ABOUT 200 B.C.

THE GREEKS UNDER
PTOLEMY CONQUERED
EGYPT ABOUT 323 B.C. AND RULED IT FOR 300
YEARS. GREEKS AND THE EGYPTIANS WHO
WERE CHIEFLY MULATTO OR BLACK, MIXED
UNTIL EVEN THE ROYAL FAMILY, THE PTOLEM-
IES, HAD A NEGRO STRAIN. CLEOPATRA WAS
A PTOLEMY. (FROM THE COLLECTION OF SIR
M.F.W. PETRIE)



(MILAI)

BORN AT THE MIDDLE OF THE LAST CENTURY, JOHN H. BURRUS WORKED AS A COOK AND WAITER, SAVED \$300, AND WITH IT ENTERED FISKE UNIVERSITY AT NASHVILLE, TENN. AFTER GRADUATION HE TAUGHT SCHOOL AND TOOK UP THE STUDY OF LAW.

MR BURRUS WAS TWICE ELECTED TO THE BOARD OF SCHOOL DIRECTORS (OF HIS NASHVILLE DISTRICT) OVER 2 WHITE OPPONENTS!

AS AN EXECUTIVE HE EQUALIZED THE PAY OF WHITE & COLORED TEACHERS - SECURED ADDITIONAL NEGRO TEACHERS-AND SECURED STATE FUNDS FOR NEGRO SCHOOLS.

MR BURRIS LATER BECAME PRESIDENT OF ALCORN COLLEGE.



JOHN H. BURRUS
PROGRESSIVE EDUCATOR
& STATESMAN OF TENNESSEE!

Continental Features

AS IF BEING THE ABLE WIFE OF A GREAT BISHOP AND THE MOTHER OF EQUALLY FAMOUS OFFSPRING WERE NOT A JOB, SARAH E. TANNER ALSO HELPED ORGANIZE THE A.M.E. WOMEN'S MISSIONARY SOCIETY-THE OLDEST SOCIETY OF NEGRO WOMEN IN AMERICA!

SHE WAS BORN 1804 IN WINCHESTER, VA. HER HUSBAND, BISHOP BENJ. TUCKER TANNER, AND 2 OF HER 7 CHILDREN-DR. HALLIE TANNER JOHNSON AND ARTIST HENRY O. TANNER-HAVE ALREADY BEEN PRESENTED IN THIS SERIES



SARAH ELIZABETH TANNER
A.M.E. FOUNDER!



Lat. 7-29-50
Super-Reporter

Continental Features

OLDEST NEGRO CHURCH HONORS PASTOR FOR 10 YEARS OF SERVICE

SAVANNAH, Ga.—(ANP)—America's oldest Negro church, the First African Baptist Church (founded Jan. 20, 1788) last week held a weeklong program honoring its pastor, the Rev. Ralph Mark Gilbert, for his 10 years of service with the congregation.

Ministers and their congregations from all over the city visited First African every day of the week to honor Dr. Gilbert. Church choirs sang for him, and more than 20 secular organizations also paid homage to the pastor.

Various organizations of the church worked together to raise funds totalling \$780 to present to the pastor. Rev. Gilbert also was given a vacation during August and part of September. He plans to visit New York and other places.

Among the pastor's numerous accomplishments in and out of the church are the following:

President, Savannah branch NAACP, nine years; president, state conference NAACP, five years; an organizer of the colored YMCA, former member of mayor's advisory committee on Negro affairs, a founder of the Greenbriar Children's Center, and other activities.

A NATIVE OF CHICAGO, ARTHUR SCURLOCK WAS BORN 50 YEARS AGO. HE WAS GRADUATED FROM LANE TECHNICAL HIGH SCHOOL AS AN ELECTRICIAN AND RADIO OPERATOR MAJOR.

YOUNG SCURLOCK ENLISTED IN THE U.S. NAVY AT THE START OF WORLD WAR I AND MADE HIS FIRST TRIP AS WIRELESS OPERATOR, TO LIVERPOOL, ENGLAND. HE WAS ABOARD A BRITISH SHIP. IN 1917 HE ENLISTED AGAIN-THIS TIME IN THE 8TH ILLINOIS REGIMENT. HE FITTED UP A TEXAS CANTONMENT WITH TELEPHONES AND ELECTRIC LIGHTS.

WHILE AWAITING PROMOTION HE WAS FATAALLY STRICKEN WITH PNEUMONIA.



Arthur R. SCURLOCK

PIONEER TECHNICIAN
OF WORLD WAR I

Continental Features



THEY'LL NEVER DIE *By Elton Fax*

FEW PEOPLE KNOW THAT POTATO CHIPS WERE INVENTED BY HIRAM S. THOMAS, A DISTINGUISHED HOTEL PROPRIETOR OF N.Y. AND N.J. BORN 1836 IN ONTARIO, CANADA, MR. THOMAS WORKED FOR YEARS AS A HOTEL WAITER AND RIVER-BOAT STEWARD. HE WAS WELL KNOWN IN OFFICIAL WASHINGTON CIRCLES DURING GRANT'S ADMINISTRATION-AS STEWARD OF THE FAMED CAPITOL CLUB. IT WAS AS OWNER OF MOON'S HOTEL IN SARATOGA, N.Y. THAT HE MADE THE FIRST AND NOW FAMOUS, SARATOGA POTATO CHIPS!



THANKS TO MRS. FRANK P. THOMAS, A MRS. FLORIE THOMAS OF BURLINGAME, N.Y.

HIRAM S. THOMAS
INVENTOR OF POTATO CHIPS!



20

Continental Features

THEY'LL NEVER DIE *By Elton Fax*

TO RISE FROM SLAVERY TO MAYOR OF AN AMERICAN TOWN IS AN ASTOUNDING FEAT! IT IS, NEVERTHELESS, THE STORY OF SAMUEL BLAINE ALLEN, BORN 105 YEARS AGO IN LEWISBURG, VA.

AS A YOUTH HE WORKED AT BARBERING AND AS A STEWARD ON RIVER BOAT LINES. HE LATER MARRIED AND TOOK HIS FAMILY TO RENDVILLE, O. - A PROSPEROUS MINING TOWN. THERE, THROUGH HARD WORK AND THRIFT, HE WAS ABLE TO ACQUIRE A SIZEABLE BIT OF PROPERTY - INCLUDING A HOTEL AND BARBER SHOP WHICH HE MANAGED WITH EXTRAORDINARY EFFICIENCY!

AT 52 SAMUEL B. ALLEN WAS ELECTED MAYOR OF RENDVILLE! LATER MR. ALLEN MOVED TO CORNING, OHIO, AND THEN TO MIDDLEPORT, O. - ESTABLISHING BUSINESS PLACES IN BOTH TOWNS.



ALLEN IS IN!

Samuel B. Allen
1-19-19-19
TIME MAYOR
RENDVILLE, OHIO

Continental Federation

Federation Of Women's Clubs Presents

Joseph T. Wilson's Life

Discussed By Club Council

NORFOLK — The Norfolk City Federation of Colored Women's Clubs presents to the citizens of Mass., before the war, he himself Norfolk each year a brief biography of the life of a Negro who lived in Norfolk during the early 19th century.

This year the federation presents the life of Colonel Joseph T. Wilson, as compiled biographically by the Rev. R. H. Bowling who made a study of the life of Col. Wilson.

JOSEPH T. WILSON — A reprint of material compiled by the Rev. R. H. Bowling, who made a study of the life of Colonel Joseph T. Wilson.

Joseph T. Wilson was born in Norfolk, Virginia January 1, 1837. He was enlisted twice in the Union Army and was each time honorably discharged because of serious wounds received in battle. After his last discharge he settled in his home town, Norfolk, Va.

Enjoying the advantage of a good education secured in New Bedford Mass., before the war, he himself engaged in teaching in the free school for Negroes established in 1867 in his own home at the southwest corner of Bute and Smith Streets.

As a member of the local City Council he introduced the measure organizing the colored public schools.

EDITED PUBLICATIONS

At different times from 1865 to 1885 he edited "The True Southerner," "The American Sentinel," and "The Right Way," newspapers that were read by people in all parts of the State regardless of color and one of which had a circulation of six thousand two hundred subscribers. In addition to holding other important positions of public trust from 1870 to 1882 he was Inspector of Customs for the Port of Norfolk.

PUBLISHED POEMS

Besides, there are his accomplishments which touch an even wider area and are of significance to the Negro race at large. In 1882 he published a volume of poems and essays, the first edition of one thousand being sold out in less than sixty days. In a national anthology of poetry published in 1890 his picture, a biographical sketch, and two of his poems are included.

AN AUTHOR

He was also the author of a 242-page book called "The Story of Emancipation" and of a 528-page history of the Negro Soldier from pre-Revolutionary days through the Civil War and entitled "The Black Phalanx."

Removing from Norfolk to Richmond in 1885 he organized the "Galilean Fisherman's Insurance Company." Under the auspices of this organization he began publication of "The Industrial Day," a weekly newspaper which he devoted to the industrial idea as a means of solving what is termed as the race problem.

DIED IN HOME CITY

As was fitting, this Norfolk-born Negro, after a useful and eventful life as traveler, soldier, holder of public office, orator, poet, historian, editor, and patron of education, breathed his last in his own city August 16, 1891.

He had been fatally stricken while delivering a speech in one of our local churches.

His remains lie buried in the National Cemetery in Hampton, Virginia.

Former Slave, Now 100, Remembers Being Sold

BUENA VISTA, Tex., (ANP) — Daniel Winston, a former slave who served as water boy in the Civil War, laid claim here last week to being 100 years old this month.

The ex-slave says he's positive he was born in June. Registration books list the year of his birth as 1850. He remembered being sold on the auction block for \$450 when a small boy.

Former S. C. Slave, 109, Is Dead in Rhode Island

PROVIDENCE, R. I. — Death Monday night claimed Mrs. Ida West, 109, who was born in slavery on an Abbeville, S. C., plantation.

"The Sun Do Move" Sermons Of John Jasper Recalled

Ex-Slave Preacher Hit Teachings Of Evolution

By THOMAS L. DABNEY

NORFOLK — "The Sun Do Move" was the subject of the sermon of the minister who had attracted an overflowing crowd, white and colored, for the 20th time at historic Sixth Mt. Zion Baptist Church in Richmond, Va. The vast throng occupied every seat in the church, while men, women and children stood four deep in the outside aisles.

The attraction was the Rev. John Jasper, ex-slave, who made himself famous with a home-made philosophy about the sun and the earth. His logic was simple and appealing to the uninitiated who had their doubts about the claims of science and the teachings of biology on evolution and the stellar world.

A forceful and dramatic speaker, John Jasper was frequently invited to preach the funerals of slaves before the Civil War. Crowds gathered on these occasions also and Rev. Mr. Jasper waxed eloquent at such services.

REV. MR. JASPER was at his best in the old time religious services. He warned the sinners to flee from the wrath of an angry God who would in His own time call them to judgment.

He had been preaching since 1839 when he was seized with a vision of salvation while working in a Richmond tobacco factory. Though he had only seven months of schooling, he was able to read his Bible, and he was such a constant reader of the Book that he could select topics freely for his messages. It was then that he began to preach funerals on outlying plantations near Richmond.

Frequent preaching engagements helped Rev. Mr. Jasper to become a popular and interesting speaker. By 1860 he was widely known as a minister of the gospel at a time when only a few colored men had risen to prominence in any field in the South.

JOHN JASPER'S preaching ushered in a new day for colored people in Richmond, Va., and indeed in the South. The slaves began to hold more religious services of their own and began to think in terms of their own churches. The slaves had been attending white churches where they invariably sat in the galleries, but after John Jasper became popular, white people began to flock to colored churches where he was the guest speaker.

"The Sun Do Move" sermons attracted wide attention throughout the South, Rev. Mr. Jasper's fame spread far and wide. The Virginia State Legislature adjourned during one of its sessions to attend his church.

A syndicate sent Rev. Mr. Jasper on a lecture tour during which large crowds gathered at the meetings. In these lectures he supported the literal as against the scientific view of the creation of the world. Joshua could not have made the sun to stand still if it had not been moving. Angels were seen standing at the four corners of the earth, so it must be flat instead of round.

SIXTH MT. ZION Baptist Church still stands at the corner of Duval and St. John streets. The Rev. A. W. Brown, present pastor, succeeded the late Rev. R. V. Peyton who became almost as famous, locally at least, as John Jasper was in his day.

Rev. Mr. Jasper died an old man in 1901. One of the largest crowds ever to attend a funeral in the capital city witnessed the rites for Rev. Mr. Jasper.

Forty-five head of registered Hereford cattle brought a total of \$28,970, or an average of \$643.78 each, in the 10th annual state sale of the North Carolina Hereford Breeders Association at Statesville recently.

Final Rites Held For Ex-Slave, 105

TUSCALOOSA, Ala. — Funeral services for Henry Morgan, born a slave in Bowling Green, Mo., 105 years ago, were held Sunday. He was sent from Baltimore to Marengo County in Alabama when he was an infant, and lived on a farm with his master until the end of the Civil War. Here he came a farmer and lived until he was 67, when he moved here to live with a daughter.

'Uncle Dan'l,' Sold as a Slave As Boy, Passes Century Mark

BUENA VISTA, June 24 — "Uncle Dan'l" Winston, who remembers being sold on the slave block as a small boy for \$450, passed the century mark this month.

While the actual date of his birth is not known, he is positive he was born in June and the registration books give the year as 1850. Both the former slave, known by all as "Uncle Dan'l" and members of his family believe he is more than 100.

The colorful figure in Rock-bridge County helped out in one war and entertained the troops in another.

Too young to fight in the War Between the States, he served in various capacities—as water boy and messenger boy—he carried provisions to soldiers' wives, cared for horses and helped hunt deserters.

While on his way to Richmond to work on the breastworks, word was received of General Lee's surrender and the youth was ordered home to spread the news.

"Uncle Dan'l's" experiences during that war furnished storytelling material for the soldiers during World War II. When the Forty-fourth Infantry Division was encamped near Buena Vista in 1941, he visited the camp and entertained the troops with his tales.

Times were hard after the Civil War, "Uncle Dan'l" recalls. There was not much to eat. Toasted corn was used for coffee. There was no white sugar, ashes were burned to make soda for bread, and salt was obtained from boiling bricks which previously had formed the floor of meat houses. He still remembers the sour buttermilk and sorghum molasses.

Native of Amherst

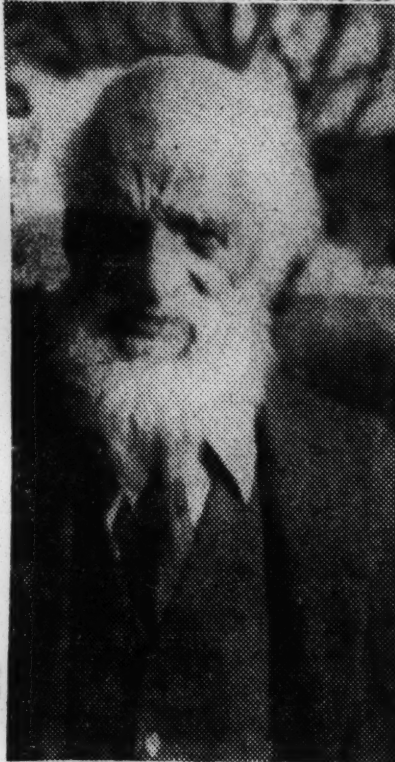
A native of Amherst County, "Uncle Dan'l" was one of 15 children born to slave parents on the plantation of Jesse Richeson. After the death of Mr. Richeson, his son, Samuel, became the master.

Married at the age of 20, "Uncle Dan'l" lived for a number of years in Amherst, later coming to Rock-bridge County where he worked on various farms. When a young man, he joined Piney River Baptist Church and was a faithful churchgoer as long as his health permitted.

He still is seldom sick although

his eyesight and hearing are poor. He is the father of nine children, five of whom are living.

"Uncle Dan'l" is living at the home of his son, Joe Winston. For



'Uncle Dan'l' Winston Passes 100th Birthday

the most part, he sits in a bright sunny room dreaming of days gone by.

Ex-Slave, 103, Dies

MERIDIAN, Miss. — Abraham Williams, a 103-year-old ex-slave, who died at his residence in the Langsdale community was buried Sunday morning at the Mount Olive Baptist Church. The funeral was largely attended. Abraham Williams was the father of twelve children, eleven of whom are living. He also leaves sixty-five grandchildren and eighty-three great-grandchildren. A grand total of 159 descendants.

Georgia Ex-Slave Dies at 110

CHATTANOOGA, Tenn., July 7—(P)—"Uncle Tom" King, once a slave on the Thomas B. King plantation in Monroe County, Ga., died Friday. His age was listed as 110 years. He said that when he was 20 years old, he went to Kentucky and met Abraham Lincoln.

Ex-Slave Who Signs Up To Vote Is 110

BALTIMORE, Md.—"Better late than never" must be Mrs. Annie Ross' motto. She's known people in her community have voted for years, but she didn't get around to qualifying to vote until last week, when she went to the office of the Board of Supervisors of Elections.

"How old are you?" one of the registrars asked as he began filling out the registration form.

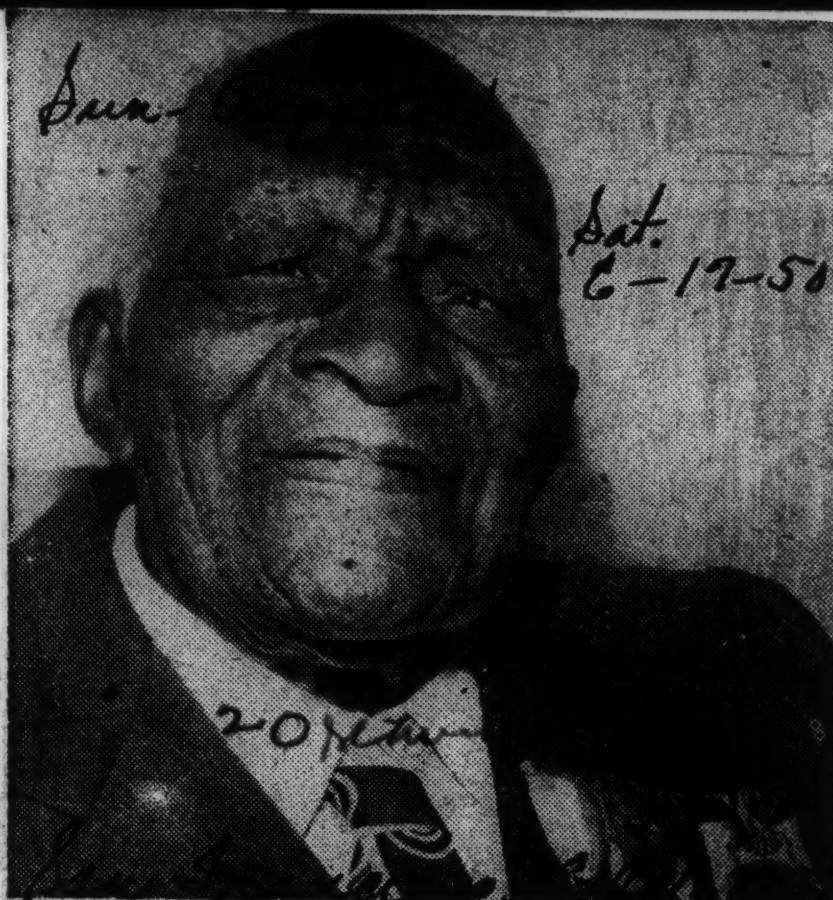
"One hundred and ten," Mrs. Ross replied. Then she added that she was born a slave on Maryland's Eastern Shore during the term of President Van Buren. She had never registered to vote before because "nobody influenced me before," she said.

SHE LOOKED HALE and hearty for her age, explaining that her good health was due to the fact that she drank "a little gin now and then."

She counts some prominent people among those who remember her on her birthday. The last time she celebrated that day her congratulatory cards included one from President Truman and another from Maryland's Governor Lane.

Former Slave Dies In Rhode Island at 101

PROVIDENCE, R. I.—Death last week claimed Mrs. Ida West, 101, who was born in slavery on an Abbotsville, S. C., plantation. Her husband, Prince West, died 46 years ago.



Joseph (Uncle Joe) Clovese, 106, of Pontiac, Mich., oldest living Negro veteran of the Civil War, is visiting friends in this area. He is staying at the home of Mrs. Alfred Trahan of 1008 Gilman Street, Berkeley. —Photo Courtesy of Oakland Tribune



She's 108—Mrs. Virginia Armstrong of East Point, Ga., is 108 years old. With pride and was one of the first to join in Greater Atlanta's mass health crusade.

SELDOM DOES A PERSON WITH AS MANY HANDICAPS RISE TO THE GREATNESS OF THIS SIMPLE AND UNAFFECTED MAN. HE WAS BORN 125 YEARS AGO IN NEW JERSEY—THE YOUNGEST OF 18 CHILDREN. WITHOUT FORMAL SCHOOLING HE TAUGHT HIMSELF ENOUGH TO WRITE A BOOK—"THE UNDERGROUND RAILROAD"—AND ALSO TO CONDUCT A SUCCESSFUL COAL BUSINESS IN PHILA., PA. WITH ALL OF THIS HE NEVER FORGOT TO LEND A HELPING HAND TO THE "LITTLE PEOPLE." FOR THIS, ALONE, WILLIAM STILL WILL NEVER DIE!



WM. STILL—THE WOODCUTTER WHO BECAME A TRUSTED CHAMPION OF THE PEOPLE!

San Francisco, Calif.

Blumstein's to Feature Table Cloth With Historical Significance, Fri., Sat.

An inter-racial industrial and commercial art firm, Patterns in Art, Inc., of 160 Greene St., has created an inspired tablecover embodying the struggle of the Negro people in the American society and depicting the resulting gains from that struggle.

The tablecover, an extra heavy gauge vinyl plastic 54 by 72 inches has a beautiful glaze finish and is hand printed in two colors with a truly inspired original design.

In the centerpiece a symbolic figure is shown breaking the chains of human bondage and inequality. The figures that emerge are Negroes entering or aspiring to enter the various fields of activity in art, science, commerce, industry, etc. The Negro Army Nurse, the service man, the doctor, the industrial worker, the civil servant and others who have made so great a contribution to American life.

Between the centerpiece and the outside border, which is made of strikingly beautiful African masks the many historical incidents and characters, Negro and white whose contributions made possible the success the Negro has enjoyed, are dramatically presented.

John Brown's soul goes marching on with those of Frederick Douglass, William Lloyd Garrison, Harriet Tubman, Booker T. Washington, Phyllis Wheatley, the great Emancipator, Abraham Lincoln, Harriet Beecher Stowe, George Washington Carver and other heroes and heroines of Negro liberation and advancement.

In many ways the new presentation is an art treasure and much educational discussion and pride in the Negro history and tradition will result from its use and display.

A young Negro member of the firm will be on hand on Friday and Saturday to introduce the cloth at Blumstein's main door on 125th Street. He will discuss the historical significance and the cultural aspects of the Freedom Cloth. The cloth is inexpensively priced for mass distribution.



FREEDOM CLOTH, the table cover that is an art treasure, will be introduced this weekend at Blumstein's Department Store on West 125 Street. Member of firm which produces cloth will be present on Friday and Saturday to discuss cultural aspects of new product.

Territorial Guthrie

Few Negroes who gathered in Guthrie last Saturday for the 61st annual commemoration of the "Run" into Oklahoma Territory in 1889 realized what Guthrie and the Indian country had meant to black men in those days when the Sooner capital was young. There were, of course, a few old-timers remaining, but the younger generation that pumped about and listened to the bands play did not realize that sixty years ago Guthrie represented sacred ground for Negroes who gathered there from all over the Southland.

The Indian country was known as the land of freedom. The news had scattered all over Dixie that Oklahoma was an environment where the zephyrs of freedom blew in every breeze, and so it was that Guthrie was somewhat like the candle that draws night life to it. Black youth from Texas, Arkansas, Tennessee, Alabama, Georgia and Mississippi gathered in the first capital of the territory and helped to fashion the state in which we now reside.

To the old-timer who knew Guthrie in her pristine glory, tears fall when he thinks of the days that are gone. He recalls Judge J. N. Perkins, justice of the peace and editor of the Guthrie Guide. Perkins was without question one of the outstanding and fearless characters of this period. The town of Perkins just the other side of Langston, was named for this remarkable man.

And then there was E. P. McCabe, assistant Territorial auditor. McCabe was a man of aristocratic bearing and unusual executive capacity. He reached by far the highest point as an administrative officer in the territory, only to later leave Oklahoma a disappointed man following statehood and the coming of second-class citizenship for Negroes.

Thousands of acres of Logan county's rich agricultural land was at that time in the ownership of Negroes and their voice was decisive in elections. That is the reason why in those early years such men as S. J. Faver became county commissioner and Emmett Stewart and N. J. C. Johnson held the office of county clerk. The truth is that the first office which M. E. Trapp (who later became governor) ran for, saw Trapp defeated by a Negro candidate. This indicated the type of voting strength early day Logan county Negroes possessed and the effective use to which this vote was put around the turn of the century.

It can be easily said that all of the culture and refinement among Negroes in that Territorial period was centered in Guthrie. The Buchanans, Wrights, Conrads, Scales, Andersons, Longs, Carys, Saddlers, Sawners, Floyds, Simmons, Hortons, and a score of other outstanding families made of the Territorial capital the mecca where all black men in those days turned for light, vision and understanding.

And then came statehood. C. N. Haskell, the first governor, somehow could not get along with the city fathers in the capital city. He secretly decided to slip the great seal of the state away by night and reestablish the capital in Oklahoma City. One of his famous expressions in that day became a reality. Haskell in his anger with Guthrie officials blurted out on one occasion, "I'll make grass grow in the streets." Many of those who attended the festivities Tuesday in the old capital of Oklahoma Territory will recall seeing grass actually growing in the streets, for Guthrie has unquestion-

ably atrophied and wasted away since the day Jim Noble, with the great seal secreted on his person, slipped out of the Territorial capital and sped on his way to Oklahoma City.

Then, those of us who recall the old days, remember how and when the Grand Old Man of Education, Dr. Inman E. Page, started cajoling the legislature and softening them up for adequate appropriations for early day Langston university by bringing to the old Ione Theatre the Langston band and orchestra to play for the members of that body. Guthrie would be sacred but for nothing other than that the stately old stoic, Dr. Page, used to live and have his being as he walked in majesty down her Territorial streets. Those were the days when Zelia N. Breau was developing into the wonderful musician she is today. The Territorial legislature always appropriated the proper amounts when the Langston university band and orchestra had concluded its program and Dr. Page had made his famous speeches.

And who can forget the Safeguard, Territorial paper published by W. H. Buchanan? This courageous man was forced to leave Mississippi between suns because of the stand he had taken for early day civil rights in that state, and he immediately began to make himself felt following his arrival in Guthrie with his numerous type cases and presses, and in whose shop many of the young people of that period were given an opportunity to make an honest living. The first employee of the Black Dispatch 35 years ago, Homer Wallace, received his training in the printing office of the old Oklahoma Safeguard. "Buck," as his friends called him in those days, was a fighter of the first water, who never sheathed his sword.

And then there was John Capers, the real estate man, and Sam Jordan, the farmer and great fraternalist. Jed Floyd, who is now in the extension work at Wewoka, was just a barefoot boy on the streets in those days, as was Marcellus Long, who in later years has developed into one of the greatest ministers of the nation. Those were the great old days when the Cottonwood would annually overflow as it still does, spreading havoc among the hundreds who lived in the lowlands.

The young folk who looked at the parade last Tuesday could not join with their elders in viewing the parade we have just referred to and which has ended. As the bands blared and the horses pranced, our minds swept back across the half century to the days when Dr. H. W. Conrad, who is still with us, was young. We have tried to think as we write these lines of another remaining link that ties us to Guthrie's glorious past, but all that we can think of is Park Sanitarium and Conrad. April 22 makes an old-timer feel like crying when he walks Guthrie's grass-grown streets and thinks of the days that are gone.



105 Years Old— Mrs. Theresa Combrey Jones, of 1317 Reynes Street, New Orleans, believed to be the last living slave actually imported from Africa, is interviewed on her 105th birthday.

Feb. 20. Left to right, are: John E. Rousseau of the Louisiana Bureau of The Courier; Mrs. Jones and Malcolm LaPlace of Radio Station WMRV, New Orleans.—Porter Photo.

On 'Orleans Radio Program

Last Living Slave Brought From Africa to U.S., 105

NEW ORLEANS—Believed to be the last living person actually imported from Africa into slavery in the United States, Mrs. Theresa Combrey Jones celebrated her 105th birthday Tuesday, Feb. 20, in the home of her granddaughter, Mrs. Lorraine White, 1315 Reynes Street, with whom she resides.

Interviewed by representatives of The Courier and Radio Station WMRV, the aged woman displayed a remarkable memory of historical events.

Malcolm LaPlace, program director of WMRV, persuaded Mrs. Jones to participate in a radio broadcast in which she told of her early life as a slave. Also she sang for the radio audience the song composed by slaves when

the Emancipation Proclamation was signed.

NEVER FOUND FAMILY

Mrs. Jones said she did not remember exactly the section of Africa in which she was born.

"I was a very small girl, the baby of seven children when we were brought to the United States," she declared.

"We landed in Virginia, my

mother and my brothers and sisters were sold to one master; my

father, Frank Combrey, and I were sold together to John Davidson on the Poydras Plantation, just below this city. I never saw my mother anymore.

"You know, my father's real name was Henri Combrey, but after we were sold the master changed his name to Frank. A lot of changing of names went on when slaves were sold," Mrs. Jones continued.

"FREEDOM DAY"

"I don't remember what year we were brought to the United

States, nor do I remember the year my father and I came to Louisiana. I was a young girl when Abraham Lincoln freed the slaves.

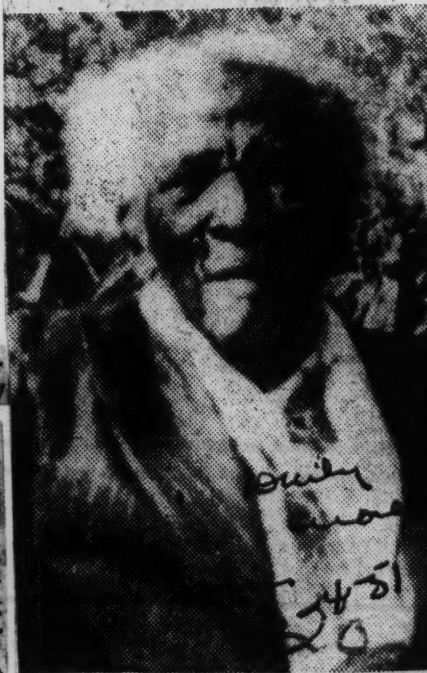
"I remember that when Abraham Lincoln was killed all Negroes wore a piece of black cloth on their hats or sleeves."

Mrs. Jones related that her master and mistress, Mr. and Mrs. John Davidson, were extremely kind to her. She explained that she was kept as a "pet" around the house and was not required to go into the fields.

Asked her recipe for old age, Mrs. Jones said, "Trust in the Lord and keep away from fast living. I never smoked, drank or went to dance halls. But people today are quite different from old-time days."

Mrs. Jones is enjoying good health, however, her hearing is slightly impaired. On several instances, questions would be repeated to her granddaughter, Mrs. White, who then spoke French in a loud voice to Mrs. Jones, and replies were secured in that manner.

Mrs. Cash, 108 Taken By Death.



MRS. ELLA CASH

One of Atlanta's oldest citizens, Mrs. Ella Cash, ex-slave, passed away at the home of her daughter and granddaughter, 71 McDonough Blvd., Friday, February 23rd. She lived to be 108 years old, and was

born on April 6, 1843 in Merriweather County, Georgia.

Ex-Slave, 98, Dies; Survived By 98

Courier 20
HOPE, Ark. — (AP) — Mrs. Lucy Conway Hood, one of the last Negroes to be born in slavery, died at the home of a daughter here Friday at the age of 98. She is survived by a daughter, three sons, a sister, twenty-six grandchildren and sixty-seven great grandchildren.

Arkansas Ex-Slave Succumbs at 105

Courier 20
BRINKLEY, Ark.—Mrs. Claspie Minkley, 105, an ex-slave, died at her home here recently. She was laid to rest in Russell Cemetery. She was survived by a daughter, Mrs. Lill Bobo.

Former Slave 104 Outlives 3 Wives

Referee
CONSHOHOCKEN, Pa.—Abram Lee, 104, who celebrated his 104th birthday here Friday, has outlived three wives, and eight of his 13 grandchildren.

Lee is the oldest resident in this town. He was freed from slavery when he was 16 years old and came here in 1889. The ex-slave served for 37 years as a coachman to a U. S. congressman.

Reaches 100th Yr. As 'Spry Old Lady'

ALEXANDER CITY, Ala.—A spry and cheerful old lady who said slaves didn't know they were free until "Abraham Lincoln and the Yankee soldiers came through and took them," celebrated her 100th birthday a few days ago.

She is Mrs. Mary Sheppard of Alexander City, who passed the century mark last Saturday.

Former Slave, 112, Dies in Clarksville

CLARKSVILLE, Tenn.—Mrs. Sarah Bibbs said to be 112 years old, died last week at the home of her daughter. She was born a slave on a plantation in Russellville, Ky.

White Newspaper Pays Tribute To Aged Race Woman

MEMPHIS, Tenn. — (SNS) — "Aunt" Fannie Campbell, of West Plains, Mo., rated the lead position with a two-column cut on the front page of the white newspaper of the town when she passed recently. No one denied that she deserved the recognition, for she was an exemplary citizen with property holdings she rounded out 114 years in the community where at the most Negroes were scarce.

The JOURNAL — GAZETTE, a semi-weekly of West Plains, devoted on its front page two full columns on "Aunt" Fanny, as she was affectionately called. Her death sent the entire town into mourning, and the Gazette sorrowfully declared:

"Aunt" Fannie Campbell died at 1:50 Monday at her home in the north part of the West Plains. Aunt Fanny was a personality. About two years ago the Journal-Gazette ran a story about her. This story was obtained in an interview with Aunt Fanny herself at her home. The Journal-Gazette never ran a story which received more attention. So many people wanted copies of the paper that the issue was quickly exhausted. She had friends all over the county and a large number of people came to the office telling what she had done for them when sickness struck."

Thus was the manner in which this small town newspaper reminisced about the passing of this centenarian who was born a slave in Middle Tennessee on March 10, 1835. She stars fell. She was 32 years of age when she came to West Plains and lived in Howell County in and around West Plains for 82 years. She landed there soon after the Indians were run out by the white people. There had been an Indian settlement in West Plains. Some of the Indians came back and talked to her at various times, the Gazette said, adding: "Aunt Fannie had two questions to ask: One was that she was a 'bound girl' to a family and would she be entitled to any of their property. Also, her husband homesteaded a piece of land in Howell County. Her later mortgaged it and he refused to sign the mortgage, but they lost the place. She thinks the place was not legally taken from them and she felt she was entitled to it to the last."

Schomburg Collection Gets Records Of 1st Negro Senator, H. R. Revels

NEW YORK — Records of memorable events as collected by Hiram R. Revels, the country's first Negro United States senator, and the Mississippi senator after Jefferson Davis, were received at the Schomburg Collection of Negro Literature recently. According to Miss Jean Blackwell, curator of the New York public library's collection, the gifts were received from the late senator's grandson, Horace R. Cayton, sociologist and co-author of "Black Metropolis."

Cayton said that the scrapbook of clippings, programs, photographs, letters, and notes covering Revels' activities from 1870, the time of his admission to the U. S. Senate, until his death in 1901 "has been through two fires already, as the charred pages show. I thought I had better get it into a library, where it really belongs."

Miss Blackwell verified Cayton's estimate of the importance of the material. "It fills a gap in Negro history," she said. "Senator Revels despite his name as the first Negro senator, was a 'mystery man' as far as written records go until these papers turned up. They are the first to have come to light in 50 years. He had apparently left no written records of what he thought or why he did certain things."

Valuable Information

Revels, a preacher, educator, and holder of public office, was born a "free man" in North Carolina in 1822 and educated at Indiana and Illinois colleges. After the Civil War he was elected United States senator from Mississippi, following Jefferson Davis who had held that position before him. The new material reveals that there was much pressure to keep him in politics. However, upon the completion of his term, he assumed the post of president of Alcorn college in Mississippi, the first land-grant college for Negroes.

Bury Ex-Slave Among Whites

ROME, Ga. — Mrs. Martha Freeman, 107-year-old ex-slave, was buried last week near the chapel of the well-known Berry schools for



THE REVELS' MEMOIRS are presented to the Schomburg Collection of the New York Public Library by Senator Hiram R. Revels' grandson, Horace Revels Cayton (2nd from left) sociologist and co-author of "Black Metropolis." Accepting it in behalf of the library Miss Jean Blackwell, curator of the Schomburg Collection; Margaret Wehler, superintendent of branches, New York Public Library, and Langston Hughes, poet and Chicago Defender columnist.—Defender photo by de Mille.

white. She had been a life-long friend of the school founder, Miss Martha Berry.

Several years ago she requested that her funeral services be held in the Berry chapel and at death her wish was granted.

Atlanta Resident, 104, Given Rites

ATLANTA — Funeral services for Matthew Peters Sr., 104, father of the Rev. Charles W. Peters, president of the Georgia Association of Elks, were held recently in St. Philip AME Church, the Rev. O. F. Maddy, pastor officiating. Representatives from more than a half dozen surrounding towns were present to pay their last tributes of respect to Mr. Peters, who had lived here and been active in civic, religious and fraternal circles for more than 60 years.

Also attending the services were 100 members of the Order of Elks, in full regalia, who turned out in honor of both the deceased and their president, the Rev. Mr. Peters, who also is exalted ruler of Gate City Lodge of Elks here.

The elder Mr. Peters was the oldest resident of the Reynoldstown section of Atlanta.

113 Year Old Native Dies In Carencro

Carencro.—One of the oldest residents of Southwest Louisiana, if not the oldest, died at 6 a. m. Saturday at his home in Carencro.

The deceased was Jim Baptiste Bruno, Negro, 113-year-old former slave who had spent most of his life in the Carencro community.

Funeral arrangements are incomplete.

Although greatly slowed by his extreme age, the Negro was nevertheless able to get about without any aid.

Survivors include one son, two daughters, 20 grandchildren, 25 great-grandchildren, 30 great-great-grandchildren and 15 great-great-great-grandchildren.



Celebrates 111th Birthday



Foto by INS

CHICAGO'S OLDEST RESIDENT . . . Mrs. Savannah Russell Dunlap, Chicago's oldest resident, celebrated her 111th birthday last week. The able-bodied, clear-thinking, former slave recalled for newsmen who called on her, the election of President Abe Lincoln and sang for them the song of liberation which the slaves chanted that memorable day. Mrs. Dunlap, pictured caring for one of her plants, visited with various friends in the Windy City as part of her birthday celebration.

Foto by Keystone

BOOKER T'S CLASSMATE . . . Mrs. Marie Watkins, studies a picture of Abraham Lincoln, as she recalls his Emancipation Proclamation. Mrs. Watkins, 94, celebrating the 185 Anniversary of the Bridge Street A. M. E. Church in Brooklyn, was honored as being the oldest member of the church. She remembers being sold with her mother, on a slave-block, and their subsequent rescue off a southern boat by Union Army officers. After the Civil War she attended Hampton Institute, where one of her classmates was Booker T. Washington. The Bridge Street Church was a major link in the underground railroad, aiding escaped slaves to leave the South and come North. Mrs. Watkins now lives at 277 Stuyvesant Ave.

Former Slave Dies At Age Of 101 Here

A 101-year-old ex-slave died in Birmingham yesterday. She was Sara Wood Wilson, bought as a slave by the late John Obediah Wood, of Woodlawn. She worked for many years for Mrs. Craig Jeffrey, of Tarrant City, until she lost her sight 10 years ago. Surviving are two daughters, Nancy Lee Spear and Stella Mims; 20 grandchildren and 10 great-grandchildren.

Ex-Slave, 111, Recalls Civil War
CHICAGO, Feb. 8 (UP).—Mrs. Savannah Russell Dunlap will offer first-hand observations on the pre-civil war period at a party in her home Saturday. The occasion is Mrs. Dunlap's 111th birthday. She was in slavery and says recalls clearly President Lincoln's emancipation proclamation.

Blind Ex-Slave, 101, Dies in Birmingham

BIRMINGHAM, Ala. — Mrs. Sara Wood Wilson, 101-year-old ex-slave, died here last week. The deceased survived by two daughters, Mrs. Nancy Lee Spears and Mrs. Stella Mims; twenty grandchildren and ten great-grandchildren.



Negro slaves were employed as papermakers in the mill of Thomas Willcox, of Chester Creek, Pa., one of America's earliest paper manufacturers.

A Former Slave, at 94, Recalls Her 70 Happy Years in Brooklyn



Mrs. Maria Watkins, ninety-four, in Brooklyn home yesterday

Ira Rosenberg

A lively little woman of ninety-four who as an infant was sold with her mother on the slave-block in North Carolina, but lived to attend Hampton Institute with Booker T. Washington, searched for memories that were, she said, "like water running down the brook."

Mrs. Maria Watkins is to be honored tonight as the oldest living member of the Bridge Street African Methodist Episcopal Church, at a dinner held at the church, 277 Stuyvesant Avenue. She was interviewed yesterday in her neat tenement home at 92 Wiloughby Street, where she lives alone.

She has spent seventy happy years in Brooklyn, but sometimes

Mrs. Watkins said, "when I sit alone, many things come back to me."

"Negro Men in Chains"

She could see herself, a child of seven, with her mother and sister on a Southern boat that was carrying "a herd of bruised Negro men in chains." It was toward the end of the Civil War, and the "Rebels" had captured Negroes who were trying to get to Roanoke Island, where the Federal government had set aside land for freed Negroes. The "Rebels" feared that her beautiful mother might incite other Negroes by her ardent singing of such spirituals as "Swing Low, Sweet Chariot" and "Lord, What a Beautiful Morning."

Hoping to be rescued, her mother

ripped the running from her white petticoat and waved it from the bow of the boat. As though in a story-book, a Union gunboat appeared and rescued the mother and her two children.

Seven years later, when she was fourteen, Maria was admitted to the new Hampton Institute, at Hampton, Va. Her sister, two years the elder, had preceded her there, and helped raise money as one of the famous Hampton Jubilee Singers.

Booker T. Washington, then a very young man, arrived several months after she did. His entrance examination, Mrs. Watkins recalled, was sweeping the study hall. She remembered him in class as "always earnest and serious, ready to discuss any subject that came up." They were graduated in 1875, in a class of forty-eight members. Five years ago, when his statue was put in New York University's Hall of Fame, she was honored as his only living classmate.

Taught for Year Near Home

After her graduation Mrs. Watkins taught for one year in the country near her birthplace, Elizabeth City, N. C. Then she joined her mother in Brooklyn. "I didn't want to have my mind burdened with all those foolish prejudices," she explained.

Mrs. Watkins worked as a cook and housekeeper in Brooklyn until she was eighty-three. Her sixty-five-year-old son, Henry Watkins, has been employed by the Hotel Margaret for forty years. Mrs. Watkins is proud that she has seven grandchildren, twenty great-grandchildren and six great-great-grandchildren, all living in Brooklyn.

The Bridge Street Church, which is celebrating its 185th anniversary this week, was a major link in the Underground Railroad in pre-Civil War days.

WOMAN IS 111; TELLS OF SLAVE DAYS IN SOUTH

[Reprinted from yesterday's 11c edition.]

Two women Saturday shared birthday cakes with their friends and looked back over quite a bit of history made since they were born over 100 years ago on southern plantations.

It was the 111th birthday for Mrs. Savannah Dunlap,

2951 Federal st., who lives with her daughter, Mrs. Alice Edwards,

66, in the Dearborn Homes public housing project. Other residents dropped by yesterday afternoon with bouquets and a big cake for Mrs. Dunlap. 2-12-51

Remembers Lincoln's Election

Mrs. Dunlap likes to tell her friends, especially the young ones, how the news of Abraham Lincoln's election spread among the slaves working in the fields on the Georgia plantation where she was born. After the emancipation her family acquired a small farm in Tennessee. She lived many years in Memphis before she came to Chicago in 1931.

The "younger" of the two is Mrs. Sallie Powell, who celebrated her 107th birthday yesterday at a party attended by 60 friends in ward 65 of the Oak Forest infirmary, where she has lived since last March. They were entertained by the Oak Forest wheelchair choir, saw special movies, and sampled a birthday cake provided by Henry Klepper, Tinley Park baker.

Health "Remarkable"

Clinton F. Smith, administrator and general superintendent of Oak Forest, described Mrs. Powell's health as "remarkable," altho she has no sight in one eye and suffers other difficulties of advanced age. Born in Dalla county, Ala., of slave parents, she has outlived her seven children, and a few of her 27 grandchildren. She also has seven great-grandchildren.

When asked her recommendations for long life, she chuckled and observed, "I guess you better have the Lord bless you."

SEEKING HAVEN FOR SLAVE GIRL STATUE OF 1893

An eight foot pedestaled statue of a Moroccan slave girl, created especially for the Italian government's exhibit at the World's Fair of 1893, has become a housing problem to Miss Hilda Myers, 431 N. 2d st., Elkhart, Ind., its owner.

Miss Myers moved from a spacious home to help provide medical care for her invalid father who died last summer. She now has a three room home, not room enough for the maiden whose dark arms hold aloft an electrified torch.

"Her dress is of pure gold leaf trimmed in vivid colors," Miss Myers said, "and she stands dainty and petite, with the beauti-

ful classic features of fine sculpture." 2-11-51

After the close of the Columbian exposition, the statue was purchased by a prominent business man from Fort Wayne, Ind. It later was purchased by Mrs. J. C. McCormick, also of Fort Wayne, and was bought two years ago by Miss Myers when her estate was closed. Miss Myers is sure the collector's item will have commercial as well as intrinsic value to someone whose home is sufficiently large to display the statue.

G. A. R. Veteran Celebrates His 107th Birthday



Joseph Clovese, Michigan's sole surviving Civil War veteran, who will be 107 today, being congratulated by Maj. Gen. Stanley E. Reinhart at a birthday party in Pontiac Sunday. A former slave who fled his master, "Uncle Joe" joined Union forces at the siege of Vicksburg.

Ex-Slave 100 Dies In Ohio

DAYTON, Ohio — Mrs. Ella Davis, former slave, died at her residence here last week. She was 100 years old.

Mrs. Davis was born in 1850 on a Largo plantation. She remembered the days she carried water for field workers there. She also vividly remembered the drilling of Confederate soldiers near the plantation during the Civil War.

She was taught to read by her

husband after they were married. He died several years ago. Surviving are two sons, Edward and Arthur, of Ardmore, Pa.; a brother, Jefferson Davis, and a grandson.

White Newspaper Pays Tribute To Aged Race Woman

"Aunt" Fannie Campbell, of West Plains, Mo., rated the lead position with a two-column cut on the front page of the white newspaper of the town when she passed recently. No one denied that she deserved the recognition, for aside from being an exemplary citizen with property holdings she rounded out 114 years in the community where at the most Negroes were scarce.

The JOURNAL-GAZETTE, a semi-weekly devoted to the town, ran two full columns on "Aunt" Fannie, as she was affectionately called. Her death sent the entire town into mourning, and the Gazette sorrowfully declared: "Aunt" Fannie Campbell died at

1:50 Monday at her home in the north part of the West Plains. Aunt Fannie was a personality. About two years ago the Journal-Gazette ran a story about her. This story was obtained in an interview with Aunt Fannie herself at her self at her home. The Journal-Gazette never ran a story which received more attention. So many people wanted copies of the paper that the issue was quickly exhausted. She had friends all over the county and a large number of people came to the office telling what she had done for them when sickness struck.

Thus was the manner in which this small town newspaper reminisced about the passing of this centenarian who was born a slave in Middle Tennessee on March 10, 1835... before the stars fell. She was 32 years of age when she came to West Plains and lived in Howell County in and around West Plains for 82 years. She landed there soon after the Indians were run out by the white people. There had been an Indian settlement in West Plains. Some of the Indians came back and talked to her at various times, the Gazette said, adding: "Aunt Fannie had two questions to ask: One was that she was a 'bound girl' to a family and would she be entitled to any of their property. Also, her husband homesteaded a piece of land in Howell County. Her later mortgaged it and he refused to sign the mortgage, but they lost the place. She thinks the place was not legally taken from them and she felt she was entitled to it to the last."

Washington Of Washington Dies At Home

WASHINGTON — John Wesley Washington, one of the District's oldest residents, died last week at the age of 108. He had been ill for several months following an attack of pneumonia.

Washington began life as a slave in Mississippi. Freed at the close of the Civil War, he was engaged in the contracting and real estate business in Jackson, Miss., before moving here 15 years ago.

At the time of his death, Mr. Washington resided with two step-grandsons, Joseph Early and John Gray, who are his only surviving relatives.

The centenarian attributed his longevity to a sober quiet life.

mixed with plenty of exercise and religion. He boasted of reading the Bible and going to church every Sunday since he was 14.

Lincoln Servant Dead At 118

JOHNSON CITY, Tenn. — A 118-year-old woman who said she was a servant to President Abraham Lincoln, died in Watauga recently.

She is Mrs. Lucinda Kelly, grandmother of 49 grandchildren and 24 great-grandchildren, who resided in Watauga with a grandson, Roy Bradley. She had been in declining health for some time.

Final rites were held from Providence Baptist Church in Watauga, with Rev. S. N. Rogers, pastor of Mt. Olive Baptist church in Johnson City, officiating.

Among those surviving her are a daughter, Mrs. Gertrude Robinson of this city. Interment was in Watauga cemetery. The J. D. Ledford funeral home was in charge of the body.

13 Tan LEGISLATORS HELPED ENACT 1872-73 RIGHTS LAWS

(They're still legal in 1951)

Afro-American
Sat. 6-2-51
Baltimore, Md.

See-Code 10- 1951



Celebrates 100!—Mrs. Virginia General, back row, center, 2011 Marginy Street, New Orleans, is shown with five generations of relatives as she celebrated her one hundredth birthday, Tuesday, Feb. 13. Mrs. General was born on a plantation in Bohemia, La., in 1851. At her left is her daughter, Mrs. Julia La-

Coste; at her right is her granddaughter, Mrs. Mary Gardette, Ecos, Mich., and her great-granddaughters are Mmes. Julia Thomas, extreme left, and Helen Perkins, extreme right. Great-great-grandchildren are Joan Perkins, Clyde Thomas, Barbara Perkins, Clarence Perkins Jr., Barnett Perkins, Helen and Clarice Perkins.—Chatman Photo.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

ANN FISHER

Another one of the unusual Negroes of the state who was born in Central Missouri, in Boone county, was Annie Fisher, who made a national reputation with her beaten biscuits. It has been difficult to get much on her early life. The date of her birth is not certain. She was born either in the last days of slavery or the first days of freedom.

Annie Fisher was from a large Boone county girl who was to later distinguish herself.

No Cookbook Cook

Annie Fisher worked as a cook in and about Columbia for several years and was one who did not depend upon cookbooks or recipes, but had the knack of blending the ingredients in just the right proportions and broiling or baking meats to perfection. She had what one writer, in speaking of her, calls a skill which transcended formula. In this work, she had

found her life's calling and was happy in it.

When Annie Fisher began business, is not exactly clear. The fact that she began for herself shows her foresight and confidence in her own ability. This Negro woman began selling hot rolls which was, at that time, her specialty. It must not be thought that this was the only thing she prepared for sale, but this was her principle product.

Later on, she made pies, but still furnished rolls to those who wanted them. Mrs. Fisher finally hit upon her fluffy biscuits which at once became her masterpiece. By this product, the name Annie Fisher was known from the Atlantic to the Pacific. She would work all day baking biscuits in order to fill the many orders which came to her. One writer said she shipped her biscuits from Wall Street to the West Coast. This was a case of the mouse trap being made so well that the world made a beaten path to one's door. The country literally made a path to her door so well-known was her product. There were agents and private customers scattered all over the Middle West.

To Fame With Biscuits

Her biscuits paved the way for fame and fortune and also caused her service to be in great demand in the college town of Columbia. There are three institutions of higher learning in the principle city of Boone County; Stephen's College, an exclusive college and finishing school for girls, of the upper class Americans; Christian College, also a college for girls, not as exclusive as Stephen's and the State University of Missouri. Students many times learned of Annie Fisher before they had seen the historic columns of the University of Missouri, so famous was this woman.

This celebrated woman had poise and dignity in her work and when she had a flood of orders, it did not frustrate her at all. She could prepare a dinner for three or four hundred people with the aid of her daughter because she was master of every detail of her business and was able to make every effort count. No order seemed too large for her to handle for she seemed to have found her calling.

A Columbia Institution

Annie Fisher was regarded in Columbia as an institution and everyone knew of her skill as a cook. The first step in preparing a party for those connected with the University was for the hostess to consult the famous woman who lived in the big brick house, and see if she had another party that night. All types of organizations had Mrs. Fisher, either serving the party or cooking the food for it. The one indication that it was a party of the first magnitude was to have it served by Annie Fisher.

She had vision and prepared to serve any type of party or banquet needed in her city. Once Mrs. Fisher was called upon to serve seven hundred persons by an outside group. She had nothing with which to serve such a large group. Rather than turn them down, she went out and bought silver and china to serve this number. She showed her foresight and her knowledge of business principle to be ready to take care of any emergency.

After she made such a success in her large spacious house in Columbia, she built a large tavern and moved out to the farm where she was born. This tavern is located on United States Highway 63 on the direct road from Columbia to Jefferson City, about a mile and a half from Columbia. Here this famous woman remained, serving those who wanted parties and meals until a few years before her death in 1938. The business had to be given up with her passing

because her daughter was also ill. With the passing of Annie Fisher, the race lost a fine business woman who made a success in the production of an unusual product.

Union Army's Last Negro Dies at 107

July 13-51
Veteran's Death Leaves

Five Northern Survivors

Dearborn, Mich., July 13 (AP)—Joseph "Uncle Joe" Cloves, who was the last surviving Negro member of the Union Army in the Civil War, died today in Dearborn Veterans Hospital.

Cloves, who was 107 last January 30, also was Michigan's last survivor of the Civil War. He lived in Pontiac.

The death left five Union survivors. Sixteen Confederate veterans still survive.

Worked on River

Born in slavery on a plantation in St. Bernard Parish, Louisiana, Cloves deserted his master in his early teens to join the Union Army during the siege of Vicksburg. He stayed with the Northern Army, first as a drummer boy, later as an infantryman. He was a private in Company C, 63d Colored Infantry Regiment.

After the Civil War, Cloves worked on Mississippi steamboats. He also claimed that he helped string one of the first telegraph wires between New Orleans and Biloxi, Miss.

Cloves left the South and came to Pontiac in 1948.

Ex-Slave Kin Of Tribe's Simpson Succumbs Here

Special to The Constitution
DALTON, July 24—Harriett Young, one of Whitfield County's oldest citizens, died Monday morning in an Atlanta hospital. She was between 98 and 107 years of age.

Born in slavery, she deceased had seen the last days of War Between the States. Survivors include Parry (Suitcase) Simpson, of the Cleveland Indians baseball team, a great-grandson.

Ex-Slave Dies at 101

LEBANON, Ky. (AP)—Mrs. Martha Scott Hayden, 101, former slave, died here recently. She had been ill for about a year.



AGED CITIZEN HONORED — Mrs. Nannie Whatley, left, who is 113 years of age, was recently honored by the citizens of Cedar Town as the oldest living resident of Polk county. The youngest, and only survivor of four children, Mrs. Whatley recalls, vividly, her life as a slave. Living in the shack shown at right for over 75 years she is still very active. She resides with her youngest son, Obe, 78. Her husband died 28 years ago. Mrs. Whatley attributes her long life to "treating everyone right, never going to bed angry, and prayer." — (Perry Photo)

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

GEORGE H. GREEN

Veteran Educator

One of the veterans as well as one of the outstanding educators west of the Mississippi River is George H. Green who still lives in the city of Lexington. He was born at Dark's Prairie, near College Mound, in Randolph county in Missouri on May 15, 1856. This was at the time the slavery question was at its height in the state. There was always the fear that free Negroes would be sold into slavery and this fear influenced the Green family.

His great-grandmother and her Indian friend attached themselves to the Green family to prevent being sold into slavery. They had offended the tribal chief, which Professor Green says was the Blackfoot Tribe of Chaw-taw Nation, who planned to sell them into slavery. The white slave dealers were always



ready to buy Dr. Savage such persons. He says little of his grandmother or grandfather. It may well be he has little information on them. His mother was a full-blooded Indian and his father was also an Indian from the state of Kentucky.

The Indians were free people and were not slaves, but this family was sold when the Greens became indebted. They were sold, including George H. Green, at the Huntsville courthouse in Randolph county. He saw slavery in Missouri in spite of the fact he was born a free man.

Mother Taught Him To Read

Mary Green, the mother of our hero, was a servant in the Green family and learned to read. She imparted, as any mother would, what she could to her son. He also got the inspiration from her to pursue his studies which he did diligently. He attended school in Macon, and later Lincoln institute, the name by which Lincoln university was then known. The college department was set up in 1887 and among the first persons to graduate from it were George H. Green with the degree of A.B.

Soon after graduation, George H. Green entered upon his chosen field. His first position was at Botts settlement near Meadville, Mo., and later at Belle Air in Cooper county, Fulton in Callo-way county, Pleasant Hill and Macon in his home town, where he had studied. His first position was at Lexington, where he taught for 62 years without missing a day or being tardy a single time. This was such an outstanding record that the late Bob Ripley put it in his famous "Believe It or Not" column.

Former Student Now Principal

Some of the students who are educators in the state came under his influence. The present principal at Lexington, John W. Carter, who furnished much of the material for this sketch, was one of his pupils. He has been principal since the retirement of this veteran educator. Another one of his students was Kermit Booker, who was for a time principal of the school at Neosho, Mo., who at the present time is a teacher in the schools of Coffeyville, Kas. Many others came under his charge.

George H. Green was a school man in the real sense of that word, for in all he taught in the schools of Missouri for 75 years. The board of education of the city of Lexington was proud of his achievement and awarded him two citations for his outstanding work as a teacher in its schools. He was also awarded the Distinguished Service Medal from the Missouri State Association of Negro Teachers before that association closed its work and joined with the Missouri Teachers Association.

George H. Green was one of the moving spirits in the organization of the association. He realized the need for a professional organization to aid those engaged in teaching. He served in many capacities and on several of the important committees of the association. Many of the policies which the organization set up were contributions made by this veteran educator. He was also at one time honored with the presidency of the organization. He was until a few years ago a familiar figure at those conventions. It was difficult to think of the annual meetings without him. He attended until he retired from teaching.

Prominent Lodge Man

"Professor," the name by which he was called in the little river town of Lexington by most of the citizens, was a prominent lodge man. He was a member of Dixon Lodge No. 11 A & FM of Missouri and Jurisdiction for more than 70 years. He was awarded life membership for his long and faithful service. He has also served the Grand Lodge of Missouri and was at one time grand commander of Missouri and Jurisdiction which office he filled with honor and respect. He is also a 32nd Scottish Rite Mason. He has taken his fraternal affiliations as his professional duty, and has at all times given to it his best service.

He is still a respected citizen of the community by all those persons in his home town and all those who know him. He is now 95 years of age but still walks the streets of Lexington transacting the business connected with his real estate which he accumulated through the years by thrift and sacrifice. This was the only way it could be done, for in those days, teachers were not paid very good salaries.

George H. Green has been an inspiration to the citizens of his beloved river town of Lexington but also to hundreds of young

teachers all over the state of Missouri who have come in contact with him. This veteran educator has been a man who lived by the side of the road.

Know Your History

Call P. 24
By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

DR. JOSEPH WINTHOP HOLLEY

Dr. Joseph Winthrop Holley, a leader in the education religious activity of the South for more than forty years, is a native son of South Carolina. He was born on the McCant plantation on the outskirts of Winnsboro, South Carolina on April 3, 1874. It was customary then perhaps as now to call the plantation by the name of the owner especially if he were a person of importance. It was a small southern town in that state and perhaps was a typical southern town. It was perhaps like Gopher Prairie which Sinclair Lewis in speaking of Main Street said was Main Street everywhere. This southern town was a typical southern town and the Negro section was much like the Negro section of a hundred other such towns in South Carolina and the other deep southern states.

His mother and father were products of the slave system and were able to give to their son the memories of slavery. He practiced in later entered and graduated from South Carolina Phillips Academy at Audover and before the Civil War. His father was an expert worker in leather, but his specialty was the making of whips for Nat Holley farms and others nearby. Both parents had been trained in vocations. It was from them young Holley got those characteristics which stood him in good stead through the years.

Young Holley's early education was begun in the Willard Richardson school which was opened in Winnsboro by a missionary teacher. Then schools for Negroes were opened all over the South by the church organizations for the benefits of the recently emancipated Negroes. Young Holley remained in this school until he reached the second grade and then Reverend Willard Richardson closed the school and went back to New Jersey and left the Negroes in Winnsboro without a school.

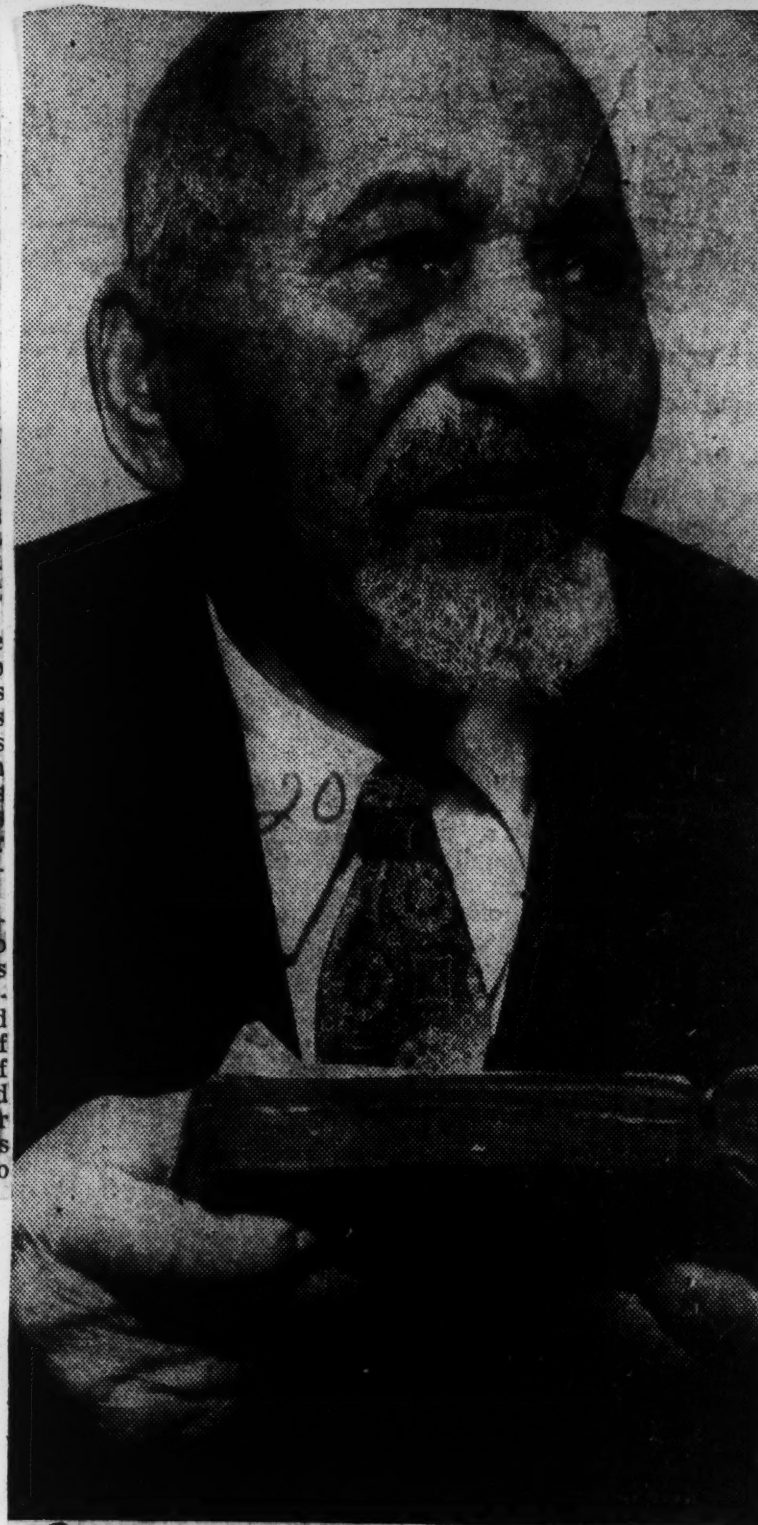
The next step in his education was in a semi-private school taught by a southern white woman, Miss Julia M. Philips. Holley was asked to do part-time work to pay for his education. The Richardson school was opened by Reverend J. C. Watkins and the Negroes of the town who sought an education studied with him. There had also been established a school for Negroes under

a former president of Wellesley college. The new administration building was dedicated in 1917 and named in honor. It was a well constructed building containing administrative offices, classrooms and auditorium. It is still in use and serves the school in the same capacity today.

Albany Bible and Manual Training Institute became Albany State college. It was decided that because of the work which the school had done for the uplift of the Negroes of rural Georgia, that an effort would be made to make secure aid from the state, but it did not get all of its support from the state. Today, Albany State college is well supported and is named by a well prepared president, Dr. Aaron Brown, who has his advanced degree from the University of Chicago and there is an excellent faculty at work.

Dr. Holley found time in spite of his work at the school to serve the Presbyterian church as lecturer and to make trips abroad in the interest of his church. He has now retired from the work of the college and has been made president emeritus and lives on his farm seven or eight miles from the city of Albany, Georgia.

This school stands as a monument to his effort in service to the people of Georgia. He has lived to see this monument completed and still is vigorous and active for a man over 70 years of age. He belongs to that group of men who secured training and returned to the section of their birth and dedicated themselves to the task of giving service to their beloved South.



Post-Times, 12-3-51
Washington, D.C.
Former Slave Is 101

William A. Reynolds becomes 101 years old today, but he celebrated his birthday last Friday because that was the birthday of his grandson, Albert J. Shorter. The former slave lives with his grandson at 1600 Trinidad ave., ne. Yesterday he recalled how he hid his master's livestock from Yankee soldiers during the Civil War.

'THIS IS THE RUIN BLACK ROOKER FOUND ...'



This picture, taken about 65 years ago, shows ruins of slave quarters where a faithful old slave named Black Rooker lived before the Civil War. Gen. John Park Cravens of Booneville, Ark., wrote a poem about his great-grandfather's slave, Black Rooker.

Confederate Veterans' Honorary General Writes Poem About Loyal Slave

General John Park Craven of Booneville, Ark., one of the youngest honorary and active generals of the United Confederate Veterans, wrote a poem about his great-grandfather's slave, Old Black Rooker.

"I picked the Daily News above all others to send my attached poem and slave quarters picture," he stated, "because next year the Sons of Confederate Veterans will meet in your city. I suppose it is the last re-union I will ever attend as there will likely never be any old soldiers of the lost cause to meet me."

Gen. Craven has been an honorary and active member of the UCV for 32 years. He is related to the late Stonewall Jackson, famous Southern general, and to the late John C. Calhoun, statesman. His grandfather, Edward Randolph Craven, was a prominent Confederate soldier.

Here is his poem.

SLAVE QUARTER RUINS

By Brig. Gen. John Park Cravens

This is the slave home of Old Black Rooker

He moved away from many long years ago,
'Tis where he was born one summer morn
As Southern winds blew sweet and low.

This is the scene of Old Rooker's childhood
Where Negro slaves' children laughter at play
Could be heard throughout the lands about,
In Dixie land on any sunny day.

This is the place where Old Rooker's mammy
Sang him songs when a babe in her arms,
While his pappy worked in fields nearby
Contented with a life full of charms.

And this is the place where after the Blue and Gray
Lay down their arms to fight no more
Old Black Rooker in tears went away

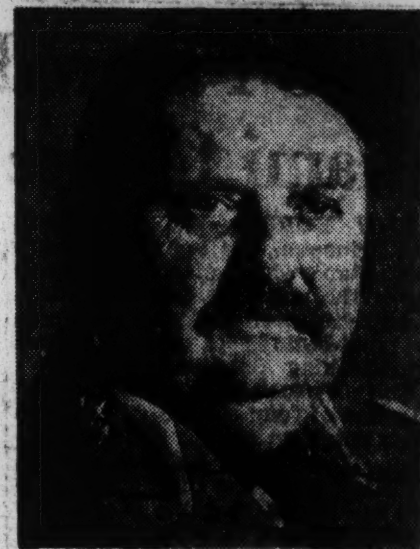
To a new home on a distant shore

Many heartaches, hardships, and living alone
Were Old Rooker's lot as years went by,
And he resolved to visit his childhood home
Before his time came to die.

This is the ruin Old Black Rooker found
And now he was old with head bent low
And tears from his dim eyes drenched the ground
As he surveyed changes since the long ago.

When he saw the ruins of his masses mansion home
And went to his grave in the family yard nearby
No child was more forlorn and alone
As he fell upon his knees with a sigh.

These slave quarter ruins are no more
But our beloved Southland will remember forever
Such as Old Black Rooker, God bless his soul,
Forget the loyal old slaves?
Never Never!



Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

EIGHTY JOHN WALLACE

One of the most important factors which drew men to the western frontier was the cattle industry. This did not come into its own until after the close of the Civil War. It was discovered that cattle could be produced in Texas with little difficulty because of the mild climate and abundant grass. The problem which faced the cattle men was how to make this industry profitable. It was decided to drive the cattle to the railroads in Kansas and load them on the train for Chicago and other packing centers and this developed the long drive.

This phase of social and economic life on the frontier has been one of the most romantic and picturesque of life on the frontier. Many persons took part in the development of this industry, among them Negroes. A typical cattle crew consisted of an overseer or cattle baron who sometimes acted as his own foreman.



Dr. Savage

If he did not act in that capacity, the person in charge of the long drive was a foreman who acted for the baron. The cowboys had charge of the cattle on the drive. There were from three to a dozen with each outfit. Along with them there was the ramunda man who was in charge of the chuck wagon. The Negro at sometime or another was employed in all jobs connected with this industry.

A Famous Cowboy

One of the most famous of the Negro cowboys who took part in the industry after the Civil War was Eighty John Wallace. He was given this cognomen because he came to the western part of Texas as in the dust of a herd of Clay Mann's cattle which had burned on their sides from backbone to belly the number "eighty."

Wallace's mother was born a slave in Virginia and was brought in early womanhood to Missouri in the vicinity of Macon. Her name was Mary Barber. There her first three children were born. She was sold in Texas to the wife of Bill Wallace, but a month before her fourth child was born, she was sold for \$1,000 to Mrs. J. D. Daniel. Eighty John Wallace's mother lived and worked for the Daniel family until her death.

Began Work Early

Wallace, then old enough, began working for John Nunn who was a sincere Christian gentleman. He worked with this outfit for about 14 months. His next employer was Sam Gholson, a baron in west Texas country. He was later employed by Clay Mann, a broadhearted and honest cowman whom Wallace considered superior to most of the cattle barons in Texas. Mann was fond of Wallace and believed that he was almost perfect in his calculations.

This is illustrated in an example which Mrs. Mary Wallace Fowler, the daughter of Eighty John Wallace, who is writing a biography of her father, gives. Mrs. Fowler says one time some cattle men assembled several thousand cattle and began to ask Mann if he would bet on the number in the herd. They asked Mann if he would bet on the number. He said he would if they would let him consult Crockett of Colorado City, but Eighty John to which they agreed, did not join that church. He assisted in building the Baptist church in Lorraine, Texas. He were counted there were 4,975 and thus Mann won the bet.

Wallace worked for Clay Mann for 14 years and saw very much of the cattle industry and almost every section of the cattleman's frontier. He took part in the long drive from Texas to the cow towns of Kansas several times. The Mann ranch was one of the largest cattle outfits in Texas. At times when Eighty John Wallace worked for him he had a herd on the ranch of more than 8,000 head of cattle and several employed, but was always fond of Wallace.

Saw Many Changes

Wallace worked for several cattle barons besides Mann. Among them were Wingfield Scott, Gus O'Keefe, the Slaughter Brothers, Bush and Tiller, Sug Robertson, the Elwoods of Spade Ranch and other barons in other parts of Texas. Eighty John Wallace re-

mained in the cattle business for a long time and saw many changes come in the industry. He realized in the eighties that this change was coming rapidly and if one wished to stay in the industry he must change his method.

The day of the free grass was over. Even the long drive was a thing of the past. The railroads were pushing into the heart of the cattle country and persons could load their cattle on the trains where they were grown. The farmers were also moving on the frontier and fencing, plowing and planting it. This farseeing cowboy began to prepare for the time when the range was completely closed.

Owned 1,200 Acres

He began to buy land and fence it in and by 1929, the time the depression was being felt in the United States and especially in the cow country, he owned 1,200 acres of land on which there was no mortgage. He did not even owe taxes while most of the farmers in that part of Texas were in difficult circumstances. This showed what a good business man he was and how well he had prepared for the future. This outstanding cattle man was a member of the Texas and Southwestern Cattle Raisers Association for more than thirty years. He was also a member of the Texas Pioneer Association of that section and financial adviser to many people of Mitchell County, both Negroes and whites. He was well respected in the western part of Texas.

Wallace was interested in civic movements as well as in cattle raising. He was connected in 1896 with the M. E. church in a revival conducted by Rev. D. C. Crockett of Colorado City, but did not join that church. He assisted in building the Baptist church in Lorraine, Texas. He gave his note and the members paid him later. It was easy to establish a school there for the benefit of Negroes because the church had been erected and was used as a school building. He gave the land for the Negro school at Colorado City and it was named D. W. Wallace school in his honor. He died in peace with men and admonished his children to live in peace and do their best at all times. D. W. Eighty John Wallace was one of the greatest Negro cowboys that Texas produced in the days of great cowboys.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,

Jefferson City, Mo.)

CLARA BROWN

One of the most significant figures in Colorado history was Clara Brown, known to many as Aunt Clara Brown. She came to Colorado after she had spent more than fifty years of her life in the slave section of the United States. She was born in Fredericksburg, Virginia in 1800, but she was carried or sold to a slave planter in the blue grass state. She worked very hard on the plantation, but found time enough to do extra work and buy her freedom. She was fifty-seven years old when she purchased her freedom.

After her freedom had been secured, she left Kentucky and came to Missouri stopping at St. Louis where she remained for two years until 1859. She moved further West and stopped at the town of Leavenworth on the Kansas frontier. In the spring of that year she joined a party bound for Pikes Peak. This was the time when large numbers were moving to Colorado seeking gold. Some were so enthusiastic, they wrote on their wagons: "Pikes Peak or Bust." When they did not find gold as they had expected, they came back and changed the slogan to read "Busted by Gosh." This party with which Aunt Clara Brown went to Colorado accepted work for transportation; she cooked for the twenty-five men in the party. When she reached Colorado, she settled in Central City in Gilpin County and hired her service to those in need of it. There was much demand for the service of one so skilled in the mining camps.

She set up the first laundry in Gilpin County which was a success. In a few years, she accumulated \$10,000. This she used to great advantages. She brought her relations from Kentucky and established them in Colorado.

She was also interested in the gold rush and was able to invest part of the money she accumulated in mining stock and in fact, had some mines of her own. An article which appeared in the Rocky Mountain News, September 19, 1880, said Aunt Clara Brown, a Negro woman, who had state if not a national reputation as a successful mine owner and well

DOESN'T LOOK A DAY OVER 150

Holy Smoke! This Guy Knows All the Answers

WINSTON-SALEM, N. C., July 4—(INS)—A bewhiskered old man of elfin stature sat crosslegged before a black iron pot from which billowed great white clouds of smoke.

He leaned over the pot and the smoke swirled wildly about his wrinkled face, obscuring his entire head. After he had peered motionless into the smoke for several minutes, he rose abruptly, picked up his smoking Kettle and headed toward Washington.

His name was Simon and he was the last of a long line of smoke-watchers—men who see the future in the sacred smoke. He was journeying to Washington to warn President Truman of an impending danger.

"There's always been a smoke-watcher since the third generation of man," Simon explained. "After God threw Adam and Eve out of the Garden of Eden, he decided he had been too hard on them. So he made one of their grandchildren a smoke-watcher and gave him the power to see the future."

Simon said he was 167 years old—he didn't look a day over 150—and he had made two other trips to Washington to give warnings to other Presidents. He went first to advise President Lincoln not to free the slaves.

"The smoke said it would start a fight," Simon said, "so you can see that the smoke is always right."

Simon the Smoke-Watcher again went to Washington to tell President McKinley he was going to be shot.

"They wouldn't let me in," said Simon sadly, "and you know what happened."

Simon also saw the attack on Pearl Harbor in the smoke, and got one of his neighbors to write a letter to "the General in Charge of Pearl Harbor" warning him of the Japs. But Simon never received an answer, so he guesses the letter was never delivered.

"And another thing," Simon confided. "George Washington never threw no dollar across the river. My daddy, who was smoke-watcher before I got 21, told me George Washington was so tight-fisted he wouldn't throw a dollar anyplace, unless it was

somebody else's dollar."

Now Simon was coming out of his mountain home for the first time in 10 years to give his warning to President Truman. His home is called Mirrah (The Secret Place). And it is so secret Simon would not even tell what state or what mountains it is located in.

As Simon threw a few more faggots of sacred wood into his pot and the smoke curled eerily around his whiskers, he lowered his voice to a whisper and divulged the prophecy he was bringing to President Truman.

"Come next Dec. 18," said Simon shakily, "there will be a sneak attack on the Washington Monument."

Then he picked up his pot and tottered slowly eastward as clouds of smoke danced about his head like happy children.

LAST G. A. R. NEGRO DIES AT AGE OF 107

Joseph Clovese, Drummer Boy and Infantryman in Civil War, Left Plantation to Serve

DETROIT, July 13 (UP)—The nation's last Negro Civil War veteran died today in Dearborn Veterans Hospital at the age of 107.

Joseph (Uncle Joe) Clovese, who was born on a plantation at St. Bernard Parish, La., entered the hospital on Monday. Physicians attributed death to a combination of heart, kidney and "old age" ailments.

The citizens of Pontiac, Mich., where Mr. Clovese had lived with a niece since 1948, honored Uncle Joe on Jan. 28 at a community party to celebrate his 107th birthday.

Mr. Clovese deserted his master on a plantation to join in the siege of Vicksburg with the Union forces. He became a drummer boy, then served as an infantryman on garrison duty with a Negro regiment. In 1938, he received a cita-

tion and medal at the seventy-fifth anniversary celebration of the Battle of Gettysburg.

Worked on River Boats

After the war, the sturdy ex-slave worked on river boats on the Mississippi and helped build the first telegraph line between New Orleans and Biloxi, Miss.

In 1948, he left the south when his niece, Mrs. Valrie Daniel, came to Pontiac to join her husband.

"I just came along in case she needed somebody a little older to take care of her," he said.

His daughter said, "Uncle Joe had a lot more pep than people half his age."

The old soldier used to take a daily walk when weather permitted and "hardly ever" was ill. He was partly deaf and enjoyed the radio when it was "turned up loud."

When he was honored at a birthday party in 1948, Uncle Joe said, "There wouldn't be no trouble in Korea if folks would do more prayin' and lovin'."

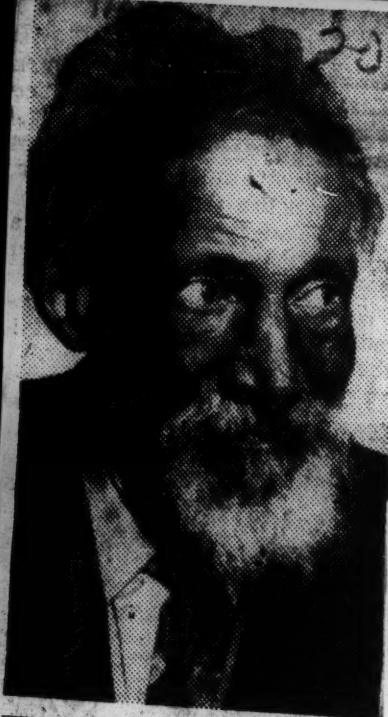
Only Six Union Survivors

INDIANAPOLIS, July 13 (UP)—The death of Joseph Clovese reduced to six the number of known survivors of the Union Army, which once numbered 2,200,000.

All the survivors are members of the Grand Army of the Republic, which held its eighty-third and final encampment at Indianapolis in 1949. Six old soldiers, including Mr. Clovese, attended the last encampment. Four of them have died.

The survivors range in age from 104 to 109. James Albert Hard of Rochester, N. Y., the oldest of the group, will be 110 years old on Sunday.

The last United Press check-up of Confederate veterans a few weeks ago showed eleven known survivors of forces that rose to a peak strength of 463,000 during the war.



Lapesy Run Baptist Church with the Rev. O. W. Nowlin officiating. Burial was in Lapesy Run Cemetery. Dykes Funeral Home of Covington, Va., was in charge.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

ISREAL BEAL

One of the outstanding pioneers who lived in San Bernardino Valley, California was Isreal Beal. He was born in Austin County, Virginia near the James River about five miles from Richmond, where he spent his early life. He was there when the Civil War came, but was freed by the Emancipation Proclamation and joined the Union Army. He became a teamster and remained in the army throughout the war.

He was with Sherman's Army when it made the famous march to the sea. When the war closed, he was mustered out of the service. He remained in Virginia only a short while, then, left the state of Virginia for the gold fields of California. He moved to the San Bernardino Valley in the orange section of the state in 1870.

The kind of work most prevalent in this section of California, was labor with citrus and grapes. It was this kind of work which first occupied the attention and labor of Beal. He began his work on Craft Ranch, which was located where the present city of Crafton is now located.

It has taken its name from its original owner. At the time Isreal Beal went to that section of the orange kingdom, there were only three or four houses in the Lugona district and there were none where the beautiful city of Redlands now stands. The section upon which the city of Redlands stands and much of the orange land around it was then a sheep pasture. One writer in commenting upon this land said at the time Beal came to that section, the section where Redlands was located even though a sheep pasture, was not a good one.

The largest land owner in this section was a Dr. Baiton who owned 1,100 acres of land in this San Bernardino Valley. It is upon this land, the San Gabriel Mission stands. It has been restored in recent years and stands silently and alone flanked on all sides by orange trees. It was from this tract on West Lugona street Isreal bought twenty acres of land built a house and reared his family.

Beal married Martha, the daughter of Toby and Hannah Embers who came to San Bernar-

dino from Salt Lake City with the Mormon migration. Martha Beal lived as a respected citizen in Redland for more than a half century.

Isreal Beal was not alone a rancher, but an excellent teamster. He took contracts for ditch digging, grading, and hauling. This was an important occupation in the agricultural industry of California. Many ditches were needed in order to irrigate the lands for agriculture in California.

Beal was an expert in constructing reservoirs, grading and caring for orchards, building roads and general hauling. He was an expert house mover and was in great demand for this kind of work in a growing city. The houses were at first frame and they had in many cases to be moved from time to time in order to make way for more substantial structures.

He secured some of the largest contracts for construction of ditches. One of his largest jobs was the construction of a portion of the Sunnyside Ditch, one of the most important irrigation projects in that section. Another project which he had, in 1879, was the grading and planting of the Stilman Ranch. This ranch contained 160 acres.

A large portion was planted in grape vines. This was no easy task for the plants had to be handled by wagons and brought to the Riverside. The price which was paid was not high; one dollar and twenty-five cents per day. Beal says he could secure all the men he could use at that price. Part of the Stilman Ranch makes up the beautiful campus of Redlands university at the present time.

In 1881, the development of the city of Redland was begun on a 1,500 acre plot. Beal was given a contract for grading a portion

and for the use of his team for another. He was also employed in the construction of the reservoir and the pipe lines from it.

One of the problems of building the city of Redlands was that of water which is still a problem of southern California. Los Angeles which has the largest land area of any city in the United States will halt in its development unless other sources of water can be found. The engineers who laid out the city of Redlands conceived the idea of erecting a dam in the Bear Valley to empound the water, which was going to waste. This was a great task and required a great deal of effort. The only way to get material up there was by the Cajon Pass and which took four days to make the trips from Redlands. Two or three outfits went along together so they could double up going up the Cushionberry trail. Each outfit or teamster had six horses. Beal was employed and used his team and men in this important project.

Beal was a factor in the history of the city of Redlands from its beginning in 1881, to his death in 1929. He lived in the San Bernardino Valley more than 60 years and was married fifty-eight years. He was a member of the Methodist church, and a life long member of the Masonic order. He

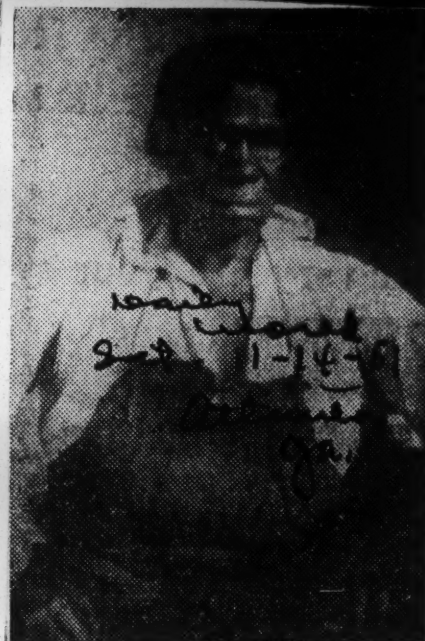
was one of the East San Bernardino Valley's most substantial citizens in the last quarter of the nineteenth century and the first quarter of the twentieth century.

LINCOLN AS A SLAVEHOLDER'S LAWYER

Chicago, Sept. 7—Yesterday's TRIBUNE carried on its front page an interesting account of the bean and corn pone festival annually held at Oakland, in Coles county. Each year, according to THE TRIBUNE, the festival is dedicated to some widely known citizen, this year to Hiram John Rutherford, president of the Oakland First National Bank, "and grandson of the late Dr. Hiram Rutherford who came to Oakland in 1840."

This is the same Dr. Hiram Rutherford who helped in 1847 to bring about the freedom of a slave family in the Matson slave trial, in which case, tried in Coles county, Abraham Lincoln was one of the attorneys for the slave owner. Sen. Beveridge in his "Abraham Lincoln," tells of it in detail.

E. C. CRAIG



SLAVE TELLS HIS STORY — Not all slaves were inarticulate although most of them could not read or write. One slave who could express himself clearly was Isaac Jefferson, who was a slave under Thomas Jefferson, third president of the United States. He tells quite a bit about Jefferson and the Revolutionary War in his "Memoirs of a Monticello Slave," edited by Rayford W. Logan, Howard university history professor.

The above picture shows Jefferson in about 1840 when he told his story to Charles Campbell who recorded it. — (ANP)

100-Year-Old Survived By 80 Grandchildren

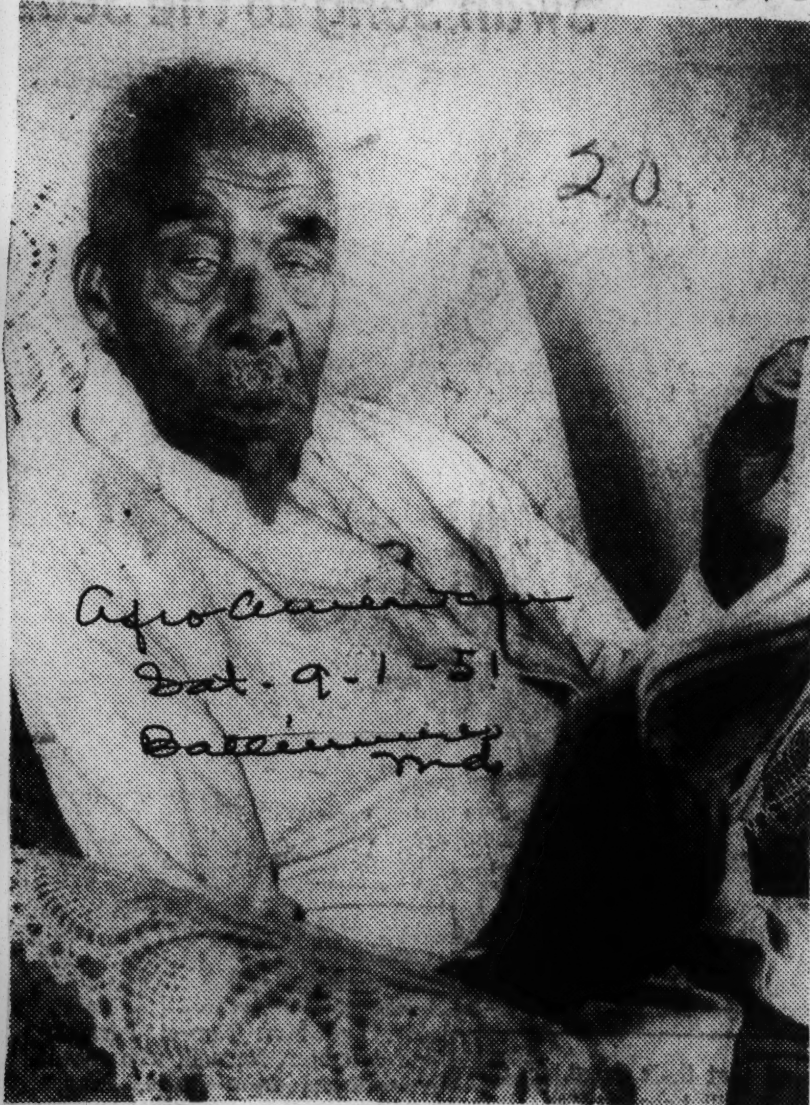
By MRS. S. E. SMITH

FINCASTLE, Va. — Mrs. Charlotte Rogers, of Botetourt county, Va., died recently at the age of 100 years. Mrs. Rogers, of R. F. D. No. 2 near Fincastle, died at her home after an illness of about one year. She was born Dec. 25, 1850 and has lived in Botetourt county all of her life.

On Dec. 24, 1872 she was united in marriage with William Rogers of the same county and to this union there were fifteen children born with five preceding her in death. Survivors are four sons, Archie, of Zanesville, Ohio; Saunders, of Fincastle, Gilesboro, of Pittsburgh, Pa., and Gilbert, of Logan, W. Va.

Five daughters, Mrs. Malinda Watson of Gary, Ind.; Mrs. Neomia Crutchfield, of Roanoke; Mrs. Annie Beverley, of Fincastle, Va. Mrs. Iona Penn of RFD No. 2, Fincastle, Va.; Mrs. Helen Thompson, Fincastle. She also leaves 80 grandchildren and 79 great-grandchildren. The funeral was held at

116 Years Old and Still Active



The Rev. Hardy Reddick, a resident of Newport News, Va., is still active, although 116 years old. He recently visited Greensboro, N.C. for a family reunion

of the Reddicks. Despite his age, the Rev. Mr. Reddick can get around with aid and his physical condition is good.

Preacher, 116, Still Can Thread Needle

GREENSBORO, N.C.—The Rev. Hardy Reddick is 116 years old, and he can still thread a needle without a quiver and hear a child's step down the hall. Until just a year ago, the Newport News, Va., preacher was in perfect physical and mental health; but a spell of sickness has left the Rev. Mr. Reddick with an aged man's mind. If you ask him a question, he

will answer it; but now his mind uses every channel to search back into the years of his youth, pushing away the mantle of age. The preacher was in Greensboro recently to attend the eighth annual reunion of the Reddick family, to which some 50 of the clan flocked. He spent several days here with his nephew, E. M. Reddick, who lives on Pearson St. The Rev. Mr. Reddick was born in 1835 in Rockingham. When he was freed after the Civil War, he

went to work for his father. He has raised a family of 20 children, 14 of his own, and six of a dead brother. He was ordained a minister in the Baptist Church and served as pastor of three different churches in North Carolina and Virginia before his retirement 20 years ago.

Sent 3 Sons to College

He was married in Rockingham, worked in a tobacco warehouse in Durham for a while and then settled in Newport News.

There he worked as a farmer and preacher and sent three sons to A. and T. College here.

Now, after his sickness, he has retired from active life. He will go back to Newport News shortly, but he is restless. "My work is done. I have nothing to do here," he says.

Asked if there is any secret to living a long life, the Rev. Mr. Reddick has a quick reply.

"Find peace and let the rest pass over you," he advised.

Ex-Slave Dies at 107 In Texas

NACOGDOCHES, Tex.—John Blount, a former slave, died here last Friday morning at the age of 107. A very progressive citizen, Mr. Blount was superintendent of Negro schools in the rural areas during Reconstruction Days.

He was the father of seven children, five of whom are still living. He was the father of Clifford Blount, who gained national publicity as "the armless typist."

Surviving him are a widow and five children.

Vigorous, Healthy And Wise, 107-Year-Old Ex-Slave Girl Is Still A Spry Orleanian

Mrs. Emma Randall, an ex-slave girl, who cooks, cuts grass, cleans house and threads a needle without her eye glasses, leads the happy, normal and vigorous life of a healthy individual. She came to New Orleans shortly after the cessation of hostilities ended between the States. Last Sunday she celebrated her 107th birthday.

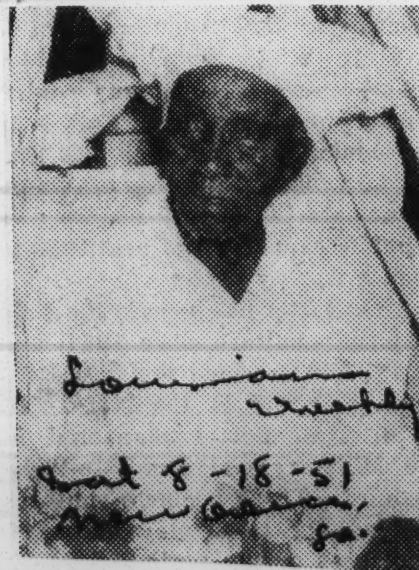
Born in LaFourche parish in 1844, she grew up on the plantations around what is now Thibodeaux. She wasn't a farm hand, but one of her master's select house servants who kept his mansion spic and span.

The mother of six girls, two of whom are living, she hasn't had a physical check-up in several years. As a matter of fact she says that she never sees a doctor until she gets sick and that has been quite a few years.

A member of the Second Good Hope Baptist Church, in Algiers, she is still active—a member of the deacons board. She lives with her daughter, Mrs. Corine Lewis, 936 Pacific Avenue. She also has one granddaughter, the Reverend Mrs. Viola Johnson, pastor of the Jehovah Temple Spiritualist Church in New Orleans.

She is in bed often at eight o'clock and is out at seven in the

Her formula for a long and useful life: "Taking it easy."



Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

NAT LOVE

Nat Love was born in far away cow country in the state of Ohio. When he was born in what town in Ohio are not at once available. He did not arrive in Dodge City, one of the significant towns on the cattlemen's frontier where the long drive ended until 1869. This was the year the Union Pacific was completed which marked the beginning of the end of the long drive. He had learned the art of riding in Ohio which he was forced to demonstrate before he could secure a job with an outfit.

When he arrived in Dodge City, he began at once looking for a job. He secured one with the Duval ranch which had the pig pen brand, and did not give up until he had killed many braves.



DR. SAVAGE

He went south with this outfit and learned to shoot as well as ride wild horses. He, along with the other members of the outfit, was involved in a fight with Indians and because of his ability to fight, he was given the name of "Red River Dick." Love remained with this outfit for three years until 1872. During this period he learned the customs and dress of the Texas cowboy which was the standard of cowboy ways in the country.

Becomes Important Man

In 1872, Nat Love left the Duval outfit and joined the Gallager company which had a huge ranch located on the Gila river in southern Arizona. He became the most important man in that outfit and took part in all the roundups throughout Texas and Arizona. He learned Spanish and became a brand reader. It was the duty of a brand reader to attend roundups and cut-outs to pick out the cattle belonging to the home ranch. He had to be able to ascertain if the brand had been altered. The brand reader was charged with the supervision of branding the cattle of the home ranch so they could be known when they were mixed with the other cattle in the open range.

Love came in contact with Indians many times in his work on the ranches of the west and in his duties as brand reader. One of his most spectacular fights

with the Indians occurred on Oct. 4, 1876. He was out carrying out his duty of rounding up stray cattle and came in contact with chief Yellow Dog's tribe. A fight ensued. Nat Love put up a fight and did not give up until he had killed many braves.

Showed Bravery

This tribe was made up practically of half-breeds and a large percentage had a strain of Negro blood. The surprising thing was that he was not killed. Love himself thought the reason was that he showed bravery, for he did not surrender until he was overpowered by numbers. The Indians respected those who showed bravery even though an enemy.

Nat Love met many times the notorious Billy The Kid when he was making his home in Arizona. The Kid was one of the best known bad men of the west. He was killed when he was twenty-one. At that time he had killed twenty-one men not counting Indians and Negroes. Love was at the Maxwell Ranch the night the Kid was killed by Sheriff Pat Garret which brought the career of this bad man to a close.

The cowboy had some sport along with what some would call a dreary life. He took part in the rodeo roundup which prevented the cattlemen frontier from being a lonely one. On 1876, such an affair was held in Deadwood, S. D., in which Nat Love participated. In that year the gamblers and mining men in the section decided to hold a roping contest. It was open to all the cowboys for miles around and advertisements were placed in the newspapers. The prize was \$200 for the winner. The details of the contest were that the person must rope a mustang saddle and ride him in the quickest time. Nat Love won this contest by completing the process in nine minutes which held as a record

until he left the frontier. He won, but he was sure he had never been tossed by a horse as this one did. His name was changed from "Red River Dick" to "Deadwood Dick" because of the city in which it occurred. There were six other Negro cowboys in this contest but their names are not given but they were probably good ones if they undertook a feat of this sort.

Nat Love saw almost every phase of the cattle industry when it was at its zenith and took part in many phases of its activity.

Chief Brand Reader

Nat Love was a great cowboy and saw the work of that industry from almost every angle as a cow-puncher, as the cow-hands were called then, as a full pledged cowboy who was able to hold his own with the best of them. He was so much respected he was given the responsibility of brand reading. This was at times dangerous work for the reason that one must be absolutely sure of his brands and be able to detect it when it was changed. The outlaws and cattle thieves had to be faced on many occasions. This cowboy met all these tests and must be considered one of the great cowboys who spent most of his time on the plains of Texas and Arizona.

'DAYS NUMBERED'

Former Slave Puts Age at 111 Years

Ezekiel Webb, once a slave on a Randolph County plantation, says he has arrived at the grand old age of 111 without benefit of any secret formula.

The Negro now living at 594 Tyler St., N. W., claims he was born March 12, 1840, in Early County of slave parents. He remembers the War Between the States and the assassination of Abraham Lincoln. And he recalls his younger days as a cane-grinder and cotton picker before the War Between the States.

But he's not at all impressed with his own longevity. "The Bible says your days are numbered before you get here. I



Ezekiel Webb

just got a lot of 'em," he says. Webb, freed at 24 by his master whose surname he took, became a Missionary Baptist preacher at the age of 32.

He said he follows no health practices as such. Although he smokes cigarettes, he said he drinks no liquor. His 65-year-old wife Mary nodded agreement on the drinking and added:

"He don't even drink coffee or soft drinks."

Except for a fringe of white at his temples and along the edges of his moustache, anyone observing his bright eyes and noting his upright carriage might take him for a 40-year-old.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

HARRIET TUBMAN

About 1821, on the eastern shore of Maryland in Dorchester county near the town of Cambridge, Harriet Tubman was born. This section gave us Frederick Douglass who was an international as well as national figure, and also the late Charles Tindley, the well known popular Methodist Episcopal minister who was pastor of Tindley Chapel for more than a quarter of a century, and many others who are now well known in professional life.

Harriet Tubman represented all that was evil in the slave system. She worked, and received punishment, as others did. She was hired out at an early age to act as a child nurse. The reason she was selected, the employer wanted to pay very low wages and thus the most stupid child had to be selected.

Harriet, from all appearances, was the most stupid child on that Maryland plantation. Harriet found that she was not only the nurse, but the main part of all work. Her first assignment was to sweep and dust the parlor. She could sweep for she had learned in sweeping the cabin in which she lived. She was not so successful with her dusting for she had never been called upon to dust the furniture in the parlor because it was too crude to require dusting. The mistress came and she dusted still on the furniture, causing the frightened child and ordered it to be done over.

This process went on four or five times before breakfast. The other times differed from the first for instead of giving the child a tongue lashing, the strap was applied. The screams of the child brought the sister of the mistress who asked that the child be turned over to her and she would see that the work was done. Harriet was entrusted to the sister's care and the work was done well. She taught the child to take a rag and dust the furniture and the job was accomplished. There was no more trouble about this assignment.

This poor girl was not only required to work all day, but rock the baby by night. If by chance

her hand slipped from the cradle and the cross baby cried, she was reminded that she had neglected her duty by lashes administered by the whip of the mistress. This whip cut deep into her youthful flesh; marks which could not be erased by more than seventy years of toil.

At last, the child could do no more and was taken to the skin and bones to her master and told she was worth sixpence. She was restored to health by the wonder care of her mother. When she was strong enough to work again she was hired out to a man who treated her with more cruelty than the woman, if such a thing is possible. It was at his hand that she received a wound that lasted her through life.

In a fit of anger, he threw a weight at the child which broke in her skull and caused a pressure on the brain, which brought fits at times. She could only be brought from this condition by touching her arm at a certain place. The lash or cruel treatment could not disturb her when she was in this condition. There was a deference in the work which the man wanted her to do from that she had done before.

The work of the man was outside and a sort which caused her to the work of oxen and horses required the lifting of barrels of flour and other heavy weights from which the men shrank. She felt in later life this was a blessing in disguise for it prepared her for other hardships.

This work was too much for her and she was sent back to her mother's home sick. The master was planning to sell her in the far south but about that time he died. She felt his death had come in answer to her prayers for she had asked God each day to kill her master. Her new master brought around men daily while she was bound to her bed trying

to drive a bargain for her. This brought the horrors of slavery home to her as it had never been brought before.

She determined when she was well enough she would escape to the North. This she carried out. Her brothers started, but they decided the risk was too great and so they returned to the plantation. Harriet had no such an idea and kept on toward the North. She had determined that no man could take her alive and that she had a right to either liberty or death. Her insight guided her and enabled her to call for help from just the right person. In this way she reached the North. There she found herself without friends and lonely, but she did not give up hope and stuck to her purpose never to return to the South as a slave.

Another purpose she also had was to bring all those dear to her to the North, the land of freedom. This was the work of her life and she dedicated herself to it. How well she did it can be understood when it is realized that she ventured into the South nineteen times and brought out between three and four hundred persons, to the land of freedom without being arrested or losing a single passenger.

When once a passenger had started with her, she insisted they must not return to the plantation from whence they came. If with bleeding feet and aching limbs they could go no further, she spurred them on by poling a pistol in their face, with these remarks which usually brought the desired results, "Dead Negroes tell no tales." They were usually able to pull themselves together and make the rest of the journey.

She used songs to notify the Negroes of her presence and one she used most frequently were: "O Go Down Moses, Way Down In Egypt Land and Tell Old Pharaoh, to Let My People Go." The South was not unmindful of her presence but like a ghost she appeared and disappeared. In spite of all the efforts of the South to apprehend her, every appearance and disappearance cost them cargoes of slaves. So anxious were the slave holders of the South to capture this mysterious woman, they offered forty-thousand dollars for her arrest.

Her skill and insight at times were uncanny for then every and every pass was guarded, she would descend into the South and bring out her cargo of human beings. These were men,

women and children. One wonders how it was all accomplished especially when there were children among the group. She would drug the children with paragon, so that they might not cry out and betray the whereabouts of the party.

She kept up activities until the war came and there was no longer need of her service. This restless woman could not be satisfied to go to her home and live a quiet life, but looked for something that would keep her busy. She did not have to go far, however, for the cruel war was then raging and a great deal of relief work was needed to be done among the soldiers. She offered her service to her country. She transferred her activities from her people to her country. She hung on the outskirts of the army and helped the Negroes who came in the lines.

These Negroes were very much in need of help, for leaving as they did the care of their masters, where rude as it was, they had been provided for. This help Harriet Tubman provided. Later, when the war became almost a draw, the North called for the help of the Negro. This brave woman gave her service to help the soldiers of her race. The remarkable thing about this woman was, she not only acted as a nurse going from camp to camp looking after the welfare of the Negro soldiers, but became what might be called a volunteer spy. She was able to penetrate the lines of the enemy and gain valuable information for the welfare of her country, such as the strength of the batteries, etc. She was illiterate but was extraordinarily alert.

In personal appearance she was almost repulsive, when quiet she had the appearance of being half asleep. In spite of this, she knew all the outstanding men of the day and could secure a conference with them at any time. William H. Seward, Secretary of State in Lincoln Cabinet, Lowell, Emerson, Mrs. Horace Mann, are people who had the utmost confidence in her and would give her a hearing at any time.

When the war was over, she returned to her home with a heart overflowing with joy that her people were free from political slavery, a thing for which she had given a great deal of her effort. She had not been in the North very long after the war was over before she was ejected forcibly from a street car. The injuries from this affair were permanent.

Through the good offices of William H. Seward, she was able to secure a tract of land near Au-

burn, New York, where she spent the rest of her days. Mrs. Sarah H. Bradford, a white woman of Geneva, New York, wrote a remarkable little book, "The Moses of her Race," which was published by subscription through the help of another white citizen of the empire state.

In 1913, when she died, the citizens of Auburn placed a tablet in one of the public buildings with the following inscription, "In memory of Harriet Tubman"; Born a slave in Maryland about 1821, and died in Auburn, New York, March 19, 1913; Called the Moses of her People. Before the Civil War with the rare courage, she led over 300 Negroes up from slavery to freedom and rendered invaluable service as a nurse and spy.

With implicit trust in God braved every obstacle, with all she possessed extraordinary foresight and judgement so that she truthfully said: "On my under ground railroad, I never run my train off the track and I never lost a passenger." Her death was not only mourned by the city of Auburn, but by the nation. Her worth was attested by a large number of letters written by outstanding citizens of the nation.

Her name deserves to be handed down to posterity along with the names of Jean De Arc, Grace Darling and Florence Nightingale, for not one of these women, noble and brave as they were, has shown more courage in facing danger to relieve human suffering than this black heroine.

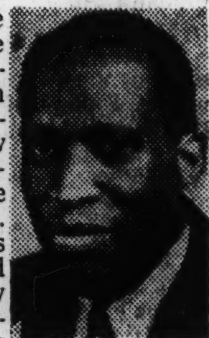
Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
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QUAMINO BUCCAN

When the mother country was making an effort to bring her colonies under control and when the colonies were making an effort to secure their freedom, New Jersey was very much divided. Some of the population espoused the cause of England, and some espoused the cause of the colonies. New Jersey was really a section of the battleground as it proved when the war had begun. In this confusion in the year 1762, a Negro boy was born at New Brunswick who was called Quamino Buccan. He was born in a free state of the North, but was a slave and suffered the hardship of the slave system.

The first nine years of his life were those of any slave; a typical slave plantation of the United States. It probably took the form of the slave system of Maryland with which it was closely related. We know little of his parents or how he was treated. Whether he was bought and brought to New Jersey, or whether his parents



Dr. Savage

ere members of this plantation, we are not told. His early life was a mystery and we have little or no account of it until he is nine years old.

Quamino was hired out at that time to an employer named Schenk. His duties with this employer were that of a houseboy. Very soon after his employment, Schenk moved to Poughkeepsie, New York and took his employee with him. While Quamino was there, the American Revolution broke out.

This prevented him from returning to New Jersey as he had expected to do. He had given up all hope of seeing his native New Jersey or friends of earlier years, but his master finally reclaimed his property and took his slave back to the state of New Jersey. This, however, was not until he had reached the age of eighteen. When he returned to his old home, he was a stranger for many of those whom he knew had passed away and had grown up and moved.

With his many activities, he was much devoted to religion. He gave a great deal of his spare time to the attendance at religious meetings. He was so much interested in these meetings that he would attend regardless of the

condition of the weather. In his early life, he had not accepted Christianity, but did attend the church. Such devotion was not an easy matter for him.

In order to attend the meetings, on Sunday, he had first to hitch the horses for the master and his family and see that they were off to the church before he could go to his service. He then, had to leave the service before it was over so that he would be home to receive his master when he returned home.

If he failed to reach home before his master came from church, he was reprimanded or flogged for neglect of duty. He finally was converted and joined the Methodist church and attended regularly in spite of the hardship it worked upon him. He became a great factor in the advancement of the Methodist Episcopal church in New Jersey especially among the Negroes of that section. This was the Methodist Episcopal church, and is probably one of the reasons that church is so entrenched in New Jersey and Negro youth and there are so many members today among the Negroes.

At the age of 26, he married Sarah, a slave on a neighboring plantation. No other name was given which was customary among Negro slaves. We knew little of her life. Soon after their marriage, she was sold a distance of five miles from his plantation. It was possible for him to see her only once per week.

The distance he traveled once a week for five years. One Sunday morning, when he went to see his wife, he found that she and their infant son had been sold, but his four year old son, had been left on the mother's plantation. The wife's lot was a hard one, because she had been

sold to a cruel master. Quamino used his influence and persuaded his neighbor to purchase his wife so that she would be better treated, and he could see her regularly. Dr. Griffin, of Brunswick, purchased Quamino for two hundred and fifty dollars and Sarah for one hundred and fifty dollars. Soon after this transaction, Dr. Griffin died and all of his goods and chattel were sold with the exception of Quamino, Sarah and a carriage which was used to carry them to Burlington, New Jersey to the home of a son of Dr. Griffin, William Griffin, an eminent lawyer of the state. William Griffin was also interested in the abolition movement in the state of New Jersey. He played a prominent part in the formation of the New Jersey abolition society, and was one of the charter members.

Quamino was later given their freedom by this outstanding lawyer. When he secured his freedom, he was forty-four years of age. He and Sarah continued to work for young Griffin who paid them ten dollars each per month. They both continued in this occupation for almost a quarter of a century. Quamino also took up the work of preaching in his church and became a great influence for that denomination.

Quamino lived to a ripe old age of about 80. He died suddenly in 1842, but he had been feeble for some years, so much so he had to depend upon his sons to dress him and give assistance in caring for him. This man of religion did much to advance the cause of religion and the church, among the Negroes of New Jersey in the period after the American Revolution.

Lovejoy's Shrine Too Expensive To Operate; Up For Sale Again

PRINCETON, Ill. — The Owen Lovejoy "station" (built about 1838) which for 20 years has been maintained as a memento of the "Underground railroad" during the Civil war period, is for sale a second time this year.

The low, rambling white frame home shrine containing 15 rooms, has again turned out longer keep the shrine going. to be too great a burden on a Neither the city nor the Bureau single individual's resources. County Historical society can af-

This relic of freedom that stands ford to operate the home, and ef- on U.S. highway 6 just east of forts for community maintenance Princeton's city limits in the have been futile.

shade of huge, old maple trees. So ... once more the Lovejoy has been visited by hundreds of station on the "Underground rail-

thousands from far and near. road," is for sale. Bedrooms and closets upstairs were hiding places for numerous fugitive slaves.

Sheltered Runaway Slaves

The Lovejoy home was a "union station" on the Underground rail- road. In his biography of Love- joy, George Owen Smith of Princeton pointed out that several "lines" of the "railroad" passed through Princeton, and Lovejoy

apparently sheltered most of the runaways.

Lovejoy was the younger brother of the noted Elijah P. Love- joy, abolitionist editor who was slain by a mob in Alton, Ill., in November, 1837. After Elijah's funeral, Owen set out for a new home and church in which to preach. He found both—in Prince- ton and the town's Hampshire Colony Congregational church.

He preached such strong anti- slavery sermons that threats of mob actions arose. But they never materialized.

Town Doesn't Forget Him

He gained the respect of his neighbors, and in 1856, after 17 years as a pastor, was elected to Congress from the 3rd district of Illinois, serving until his death March 25, 1864.

In 1931, Jay L. Spaulding, a leading attorney of Princeton, bought the old home from the Lovejoy heirs, and he and his daughter, Mrs. Charles Gross, filled it with furniture dating from the Civil war period. Only a few of the pieces, including a desk, were Lovejoy's, however.

Last summer Mrs. Gross sold the home to Leonard Rowe, an elderly farmer who lives in Buda, when she decided she could no

Know Your History

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JOHN CHAVIS

John Chavis was a free Negro born about 1763. In 1832, he said of himself: "I am a free born Revolutionary soldier." The date of his birth is extremely uncertain as might be expected in the days of slavery. We not only do not know when Chavis was born, but we do not know with any degree of exactitude where he was born.

Some who have made studies of this man claim that he was born in the West Indies and moved later to the states and made his home in Virginia. Others assert with just as much force that he was born in Pitt county, N. C., either at Greenville or Reeves' Crossroads. He was so outstanding



Dr. Savage that any city in the state would have been glad to claim him as a native son. He was a full-blooded African Negro, as one writer says, with no trace of white blood. It is doubtful if one has any way of proving such a statement. Of this mixing, Chavis however, showed few traces of the Caucasian race.

We are in as much doubt about his education as we are about his birth place. It is said that he was sent to Princeton university on a bet by two southerners that a Negro could not learn Greek or Latin. He was put under the charge of Dr. Witherspoon, one of the outstanding scholars of his day.

Good Latin Student

Chavis was not able to attend school with other students, but was taken as a private student by Dr. Witherspoon. If this was the case, the experiment worked well. Chavis was a good Latin scholar and fair Greek one. How long he remained at Princeton, we do not know, but we do know that he learned the use of the language tools.

There are some who claim that he not only attended Princeton, but also Washington and Lee at Lexington, Va. It might be that he attended both schools and finished his education at Princeton.

ly upon it.

Chavis even aspired to religious authorship and published in 1837 a pamphlet entitled: "Letter Upon The Doctrine of The Atonement of Christ" in which, although a Presbyterian, he argues strongly against the popular conception of Calvinism.

As important and successful as his ministry had been, it closed in the year 1832. In that year, because of the Nat. Turner Insurrection in Southampton County, Va., and a rumored insurrection around Raleigh, N. C., caused the right of Negroes to preach to come before the legislature of the state.

Silenced By Law

A law was passed such as had been passed by the state of Virginia which made it unlawful for the Negro preacher to further practice his profession in that state. This harsh law silenced John Chavis. In that same year, John Chavis wrote a letter to the Presbyter stating his difficulties and embarrassments because of the law passed by the state. The Presbyterian could give only the advice that he abide by the decision of the state and leave the matter to the providence of God. This ended his career as a preacher and there is no evidence that he ever preached further.

The assembly realized that there would be difficulty in sending out a Negro as a missionary to preach and directed that he be given instructions by which he might be guided. He seems to have performed his difficult task with success and much ability. He continued in this work until about 1805. His name regularly appears in the minutes of the Lexington Presbyter. In the year 1809, he was received by the Orange Presbyter and for the next 20 years he preached regularly in Granville, Wake and Orange counties. He probably held no regular pastorate, but continued the work he had been doing for the General Presbyter of the church, acting as a missionary to the Negroes and occasionally preaching to white churches.

Could Explain Scripture

His ability as a minister of the gospel can be taken from the testimony of the late George Wortham, a lawyer of Granville. He said in 1883, that he had heard John Chavis read and explain the scripture to his father's family and slaves repeatedly. His English, this witness declared, was remarkably pure, containing no Negroism; his manner was impressive, his explanations clear, and concise, and his views entirely orthodox. He read the Bible much and meditated deeply upon it.

A Superior Teacher

He made it quite clear that

only those would be admitted who showed a certificate. He promised all who put their children under him, to pay the strictest attention to their morals. Chavis had a very superior method of teaching the English language, as he said.

He wrote to Judge Mangum, that the judge must tell Mrs. Mangum that he was anxious to teach her children, that she must not think it strange that he should say that he taught the theory of the English language as they would never be taught, unless he taught them. He learned his method from Lindley Murray's Spelling book which no other teacher in that part of the country caught. He thought it was superior to the English grammar, evidently the one which the others used.

In March of 1833, Chavis had sixteen children in his school which he expected soon to be raised to twenty or more. Numbered among his students were some of the outstanding figures in the history of North Carolina. Senator Willis P. Mangum, was outstanding in the Senate of the United States during the Jacksonian administration.

His brother, Priestly Mangum, a lawyer of distinction, Charles Manly, governor of North Carolina, Abraham Rencher, minister to Portugal and governor of New Mexico, and James H. Horner, founder of the Horner school and others of less distinction. His school served as a high school and academy for the section in which it was located. He prepared some of the pupils for the University of North Carolina. That was of course a much more difficult task in that day than today. The basis of the curriculum of that time was Latin and Greek, while today it is science and anyone can enter the university who can offer fifteen units.

One writer said that John Chavis was the most remarkable figure in the South and one of the greatest educators of the country. John Chavis is certainly not as well known as he ought to be. When the history of American education is better known and more impartially written, John Chavis will loom large in it, as one of America's great teachers.

Louisiana Woman Succumbs at 105

NEW IBERIA, La. — Mrs. Rachel Alexandra, a 105-year-old ex-slave died recently at the home of relatives in Jeanerette.

Until last year, Mrs. Alexandra was doing her own house cleaning and quilted without the benefit of glasses. She was injured in a fall Sept. 3, and was confined to bed until Jan. 1. She is survived by 113 relatives.

Ex-Slave, 117 Dies In Detroit

DETROIT — Funeral services were held October 3, at Mt. Olive Baptist church for ex-slave, Sam Wright, 117.

Wright came to Detroit from Arkansas 10 years ago to make his home with his only surviving child, Mrs. Lucy Perry, 83.

He credited his long life to hard work, going to bed early, and never drinking liquor. The former slave was active until stricken before his death.

Flag Raiser on NBC-TV Show



Matthew Henson, 86-year-old one-time surveyor and sole surviving member of Admiral Peary's 1909 expedition which discovered the North Pole, had a new experience recently when he appeared as guest on the CBS-TV show "It's News to Me." Henson, who

was the first man to raise an American flag on the topmost part of the world, is shown receiving reassurance from moderator John Daily prior to his debut before the TV cameras. (ANP)

Know Your History

By Dr. W. SHERMAN SAVAGE

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DAVID WALKER

David Walker was a free Negro born in the city of Wilmington, North Carolina, September 28, 1785. His mother was a free woman, but his father was a slave. He was free because the status of the child followed that of the mother instead of the father.

How he secured his education is not known. It may be that some sympathetic whites helped him, or probably some free Negro taught him. Walker realized when very young, that North Carolina was not suitable for his sensitive soul. He began a series of travels which took him to almost every section of the United States. By 1827, he had settled down in Boston and had begun the operation of a second-hand clothing store which was located on Brattle St.



Walker believed that he had a divine mission to write and to make his race aware of its condition. His house was always open to fugitives making their escape from slavery and his voice was always heard preaching against the evils and practices of the system. He never forgot his group and always worked for their welfare. Walker was engaged in the anti-slavery crusade, as some are pleased to call this movement, before William Lloyd Garrison began his violent attack upon slavery and the publication of the "Liberator." He was the John the Baptist of that movement and the apostle of a new era.

Pamphlet Excited The South

It is not his practical works by which he is best known, but by his one publication, "Walker's Appeal." This caused much excitement and struck terror in the heart of the South as no publication had done before. This work appeared in 1828. In the introduction of this pamphlet, and it was only a pamphlet of less than one hundred pages, he said, "observation had shown that Negroes are the most degraded individuals who have lived since the world began." He said, "they were brutes and, of course, were and ought to be slaves to the American people and their children for

ever to dig their mines and work their farms, and go on from one generation to another enriching their children with their blood and their tears."

He held that the wretchedness of the Negro was caused first by ignorance, and second by preaching the religion of Jesus Christ. He felt that Negroes had been held in submission because of such favorite texts as "Servants, obey your master." He also, blamed the colonization plan as a scheme to keep the Negro in servitude. He thought the Negroes looked forward to being sent back to Africa so that they could, as the songs said, just sit down, which he thought caused them to be willing to put up with conditions rather than revolt. This appeal to the Negro could only mean, from the point of view of the South, inciting slaves to insurrection. Walker realized that the only way the Negro could free himself from slavery was to revolt against it, which he urged. He criticized the docile Negro slave, but was not unmindful of the part the slaveholder had played in making this condition and thus paid his respects to them as follows: "Some of you believe that we will not throw off your murderous yoke. If that is your belief, you are destined to be mistaken," he told them. This was violent language and would have been so considered coming from anyone and certainly from a Negro who had lived among the slaves and spoke from first hand knowledge. The South could only look upon him as a traitor, but he could not be brought under southern laws because he lived in Massachusetts.

Violated No Law

The mayor of Savannah wrote to Harrison Gray Otis, the mayor of Boston, calling his attention to the Walker publication and requesting its suppression. A copy of this appeal fell in the hands of the Virginia authorities and Governor Giles of that state made it the subject of a special message to the legislature. To both of these, Otis gave the only

answer the mayor of a free city could give, that he regarded the pamphlet with deep disapprobation and abhorrence and that the Boston authorities would avail themselves of every lawful means to prevent these firebrands from reaching the South, but Walker had violated no law of Massachusetts and could not therefore be punished or silenced.

A group of men in Georgia bound themselves together in solemn compact to kill Walker. They offered \$1,000 for Walker's head and \$10,000 for him alive. He did not leave the country, as he had been urged to do by his friends and thus he passed from the stage of action at the age of 34. Whether he died by foul or fair means is not known. It has been suggested that he might have been betrayed by the Negroes of Boston who did not like him.

In 1835, when the great outbreak against the anti-slavery papers occurred, the charge was constantly made that they urged the slaves to revolt. Not one of these papers urged the slaves to revolt against their master so far as I have been able to ascertain among those I have examined. Not one scholar who has worked in this field has so indicted these papers. It seems that the southern critics judged all the abolition papers by this one, "Walker's Appeal."

David Walker deserves a much more important place in American History than he has received.

Flag Raiser On CBS-TV Show



Matthew Henson, 86-year-old one time surveyor and sole surviving member of Admiral Peary's 1909 expedition which discovered the North Pole had a new experience recently when he appeared as guest on the CBS-TV show "It's News to Me." Henson, who was the first man to raise an American flag on the topmost part of the world, is shown receiving reassurance from moderator John Daily prior to his debut before the TV cameras.—(ANP)

Know Your History

call Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

ALLEN B. LIGHT, BLACK STEWARD

One of the early pioneers who came to the Pacific Coast before 1835, was Allen B. Light. His name is included in the list given by H. H. Bancroft, the historian of the West, who gathered most of the material dealing with the early history of that section. From whence he came and when he was born is not revealed to us by the records available. W. H. Ellison says in his life of George Nidever, that Light might have deserted from the pilgrim, a trading ship from Boston, and settled on the coast between 1836 and 1838. This may be correct. We have no

other information.

Light was naturalized and settled in Santa Barbara about that time. He like many others who came to the coast took out naturalization papers, in order that he might share in any grant or other advantages which such citizenship might offer. This section of the present United States was under Mexican rule, and they gave land grants to Americans who settled and took out citizenship.

This pioneer, Allen B. Light, better known as Black Steward during the time he lived in California and is referred to exclusively by that name. He was dark in complexion, quiet, intelligent, well behaved, mannerly, and a good hunter. He carried on trapping and trading most of his time in California.

A great deal of his work was carried on with George Nidever, a man well known in the fur business of California. On one trip, he went up as far as Point Conception and secured twenty-one pelts all of which were water animals. Black Steward on this trip and several others had encounters with the Indians at various times. In January, 1836, there was an encounter with the Northwest Indians near Santa Rosa Island. Light was so alert, he was the first to observe the Indians and as a result all of the trappers were able to reach safety. They were able to kill three of the hostile Indians. In another encounter, the trappers were able to kill several braves. In that encounter also, Black Steward was prominent.

The most profitable fur trade was that in otter furs. This was largely the kind of furs in which Black Steward was engaged. Governor Alverado became convinced that these pelts were in far too many cases being taken illegally and decided to put a stop to it. He appointed Allen B. Light as agent. The duty of this agent was about the same as that which is carried out by a game warden today; to see that the furs were taken according to law. The agent was given instruction to put a stop to this practice by whatever means necessary, even to the use of force. This did a great deal to preserve the life of the sea otter along the



Dr. Savage

coast of North America and uphold the regulation on this kind of fur.

Another episode in which Black Steward was the principle was an encounter with a bear. On one of his trapping excursions, he and his associates went hunting for animals for the mess, and in the course of the hunt, Light and his associates became separated. Light shot and wounded a deer, then got off his horse and began crawling up to the deer in order to finish it off. In crawling through a clump of bushes, a bear jumped on him, in all probability to protect her young. It all happened so quickly, he had no time to protect and defend himself before he was knocked down. He was a strong, powerful man and he thus, grappled with the bear. He received many severe bites and his coat was torn to bits. He and the bear rolled over and over until they fell down a steep hill and he was able to free himself and kill the bear. This is unusual, for when one is in the grasp of an enraged bear, he seldom is able to tell the story. Light was only able to do this because of his great strength.

This fur trader seems to have spent several years on the Pacific Coast. We lose sight of him after 1840, and we are not able to say with any degree of certainty, whether he settled in the city of Los Angeles or left the coast and went to some other part of the United States or the world. Allen B. Light, better known as "Black Steward" seems to have disappeared as mysteriously as he appeared.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University

Jefferson City, Mo.) *Call*

ISAAC MURPHY, PIONEER JOCKEY

The Negro jockeys like the Negro cowboys is little known. Most persons who visit the race track probably think that the Negro has played little or no part in this occupation as jockeys but in that, they are much mistaken.

Some of the greatest names in when he was riding Kinagan. the riding business are those of This record of three wins in the Negroes: some of the most dis- Kentucky Derby stood until 1930 tinguished names among when it was tied by Earl Sande.

Negro jockeys were Willie Simms, Chuck Walker, Jimmie Lee and Soup Perkin along with nationally known Isaac Murphy, who rode three Kentucky Derby winners.



Murphy was Dr. Savage Isaac Murphy born in Kentucky in 1859, but we do not know who his parents were or whether he was born a free man or a slave. This was on the eve of the Civil War but slavery was in existence in the state of Kentucky. It is safe to say that he saw little of the slave system for he was too young and by the time he was old enough to work, the slave system had passed away: We also know little of his education or his exploits until we find him working at the Kentucky racing stable of Hunt Reynolds, where he secured his training and the ability to handle horses. He made his reputation with the horses of Edward (Ed) Carrigan, who held a contract on Murphy's service. Carrigan considered Murphy the greatest jockey who ever stepped his boots in the stirrups in the saddle of a race horse.

Billy Walker, Negro jockey, winner of the Kentucky Derby himself, gave Murphy his first riding instruction. Walker, in his day, one of the leading riders and winner of the Kentucky Derby in 1877 being the second Negro jockey to win. This event riding Mad- in Baden. Murphy's teacher had solid achievements on the race track before he undertook to teach them to his pupils.

Murphy's feats on the track were among the greatest of all time. His most outstanding achievements was three times winner of the Kentucky Derby. He rode Buchanan of the Carrigan stable in 1884 and in 1890 riding Riley. His last triumph came in 1891.

Murphy spent part of his time training other Negro jockeys. When it was decided by Lucky Baldwin to train Negro jockeys and use them for his stable and the track at Santa Anita at Arcadia, he secured the services of Isaac Murphy to train his jockeys. The jockeys won races for Baldwin on his own track and on other tracks. This stable was self sufficient for it raised its horses and trained its Negro jockeys and brought fame to the track and to California.

There are many who think

Murphy was one of the greatest riders of all time. There were several other good Negro jockeys who were almost as good as Murphy and who won many races. If these jockeys were so good, how is it that they were driven from the track because racing stables like nothing better than to win.

These jockeys were driven from the track because the white boys decided they wanted all this to themselves. It was very easy to drive the Negro down the tracks by seeing to it that they did not win races. This was achieved by boxing the rider in so he could not get out in the clear, so as to challenge the leaders. The other method was to force the horses far to the inside or outside to see that he would have gone too much farther or force him against the rail. The one and only way a Negro could win was to be the first away from the barrier which could not always be accomplished. Negroes could not be employed if they could never win. Thus the Negro jockeys were forced from the American tracks.

Murphy was one of the best known of the jockeys who rode on the top American tracks before the turn of the century. He was the best known Negro jockey and was known as the archer. He should have a much more important place in the heart of race lovers than he now has

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University, Jefferson City, Mo.)

John Wesley Fisher

John Wesley Fisher, better known to Californians as Jack Fisher, was probably born in Missouri. He was in St. Louis working for Edward Butler, a St. Louis politician, when E. J. Baldwin found him. We know little of John Wesley Fisher's early life, whether his parents were free

It is not known, either, whether he was a native of Missouri or whether he was born some

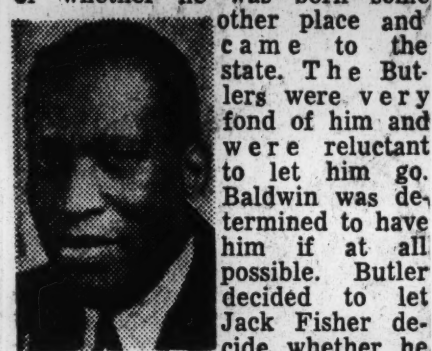
other place and came to the state. The Butlers were very fond of him and were reluctant to let him go. Baldwin was determined to have him if at all possible. Butler decided to let Jack Fisher decide whether he would go West with Baldwin or would remain in St. Louis. Jack Fisher decided that he would go if he could be assured that he would be safe from buffaloes and Indians, which was done and Jack Fisher moved west with E. J. Baldwin.

Baldwin took his skinny blacksmith West to his stable in San Francisco, where he played a large part in the development and preparation of horses for racing in the Baldwin stables. Jack Fisher insisted that the shoes had a great deal to do with the horses' success on the track.

Baldwin wanted to see this demonstrated and offered one of the horses from his own stable as a means of demonstration. Fisher had the stable boy drive the horse at top speed and observed his record, and then took the shoes he had on and put on the shoes that were designed especially for the horse. The stable boy drove the horse at top speed a second time. Baldwin was convinced and hired the Negro blacksmith for life. Fisher worked with Baldwin for a long time and had much to do with his success in southern California.

Baldwin decided to move to southern California because he thought opportunities were better there for success. When Baldwin moved to San Gabriel Valley, the section where the beautiful cities of Arcadia, Sierra Madre and Temple City now stand were just an oak grove. Here Fisher help to lay out the huge Rancho Santa Anita, and it is from this huge rancho several

of the cities of beautiful valley have been formed and also from it was formed the Santa Anita National Race Track. When Baldwin moved to that valley, he took with him Jack Fisher as foreman of this huge rancho. The employees who worked on this rancho were Mexican citizens but Fisher did not think them very satisfactory. He was able after much effort to convince Baldwin that Negro employees would be much more satisfactory than he Mexicans were. Baldwin thought the idea a practical one and sent his foreman back to South Carolina to secure sufficient Negro laborers for the rancho to replace the Mexican labor. The city of Monrovia, where Jack Fisher lived, was the home of the Negroes who came to work on the huge rancho. Baldwin not alone used Negro employee to work on the rancho, but as jockeys. Fisher in speaking of Santa Anita rancho, said that they not only raised their own horses but trained their own jockeys. Isaac Murphy and Freddy Welch, famous Negro jockeys, taught the boys to ride. Some of the jockeys who rode for the Baldwin stable were Barnes, McLean and VanBuren. These jockeys won several important races for him. The most famous horse produced by the Baldwin stable was Ray El Santa Anita. The section in southern California where Baldwin purchased his land and where his rancho was located is now a well developed section of California. The city of Azusa, Baldwin park, Alhambra, Sierra Madre, Temple City were not then founded: Arcadia, the home of Luck Baldwin, was partially plotted by Fisher. From the same rancho, the famous Santa Anita race track was formed. It is the most famous racing track in the state of California. The races begin in December and last until April of each year. The work of John Wesley Fisher is outstanding along with Baldwin in giving California a place in racing history.



Monument to Master

Slave Famed For Bridges

BY JIM GREEN

In Phenix City's old Girard cemetery there is a monument on a tombstone which Robert Ripley once said is probably the only known monument ever erected by a former slave to his master.

The Negro, who was given his freedom prior to the War Between the States and who became an outstanding bridge builder, architect and contractor, was Horace King. The white man and former master was John Godwin, a South Carolina engineer who moved to Phenix City before the conflict of 1860-65.

When Horace King was still a young man, his master sent him up North, where he was educated. Upon his return South, King went into business for himself, building bridges in Georgia, Alabama, South Carolina, and Mississippi. King's white friends in this area of Georgia and Alabama pushed special bills through the two state Legislatures permitting King to sue and be sued in order that he could conduct his business on the footing with other builders and contractors.

When his white benefactor died, King placed an iron slab on Godwin's tomb and erected a monument on which was engraved. . . "In lasting remembrance of his love and gratitude for his lost friend. . ."

HORACE KING was famed the

hoochee Valley. He designed and supervised the construction of at least six bridges over the Chattahoochee River.

Not until after the War Between the States did King's scope of genius as a bridge designer and builder come to light. Most of the old bridges in Russell and Macon counties, Ala., were built by Horace King.

According to a writer in an industrial magazine, "it was largely due to the skill of Horace King as a bridge builder that close union between West Georgia and East Alabama existed, for he had more to do with the early bridging of the Chattahoochee River at Columbus probably than any other one man."

KING HAD four sons whom he taught the bridge building, architectural and contracting business. In the construction of bridges they designed pier foundations of sand by confining the sand with huge timbers of heart pine. When the King bridges were torn down to provide modern, steel and concrete bridges for heavy motor vehicle traffic, engineers and architects marveled at the construction and design of the old wooden bridges, built without nails.

Truly, Horace King, born into slavery, took advantage of his educational opportunity and in dying left behind "footprints in the time."

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University, Jefferson City, Mo.)

MATHEW BONES HOOKS

One of the greatest cowboys who roamed the plains when the long drive was at its height was Mathew Bones Hooks who still lives on the plains of Texas at Amarillo in the Pan Handle country. In speaking of Mathew Bones Hooks, Dr. H. Carol Bailey, secretary of the Texas State Historical Society, said Hooks was a great Negro cowboy who attended all the cowboy roundups and was always a little more than an honored guest, which shows the great respect in which he was held in that section of the cattle-men frontier.

Mathew Bones Hooks came to this section of Texas in the vanguard of civilization. There were



few people living in that section at the time. Later, Hooks gave his interview to the Amarillo Press. The only man living when he came to the section was Judge Landis, the famous judge and commissioner.

Dr. Savage, a missionary of was no one living in Amarillo in 1944 who had ridden the Chisholm Trail from Pecos county to Dodge City, Kans.

Mathew Bones Hooks was so well known for his ability to tame and ride wild horses that he was often sent for when all others had failed. Hooks worked for R. D. Shoe Bar, J. A. Ranch and others and when he came into the Texas country, he was well-known throughout the section.

Brought Cattle To Texas

Hooks saw almost every phase of the cattle industry, took part on the long drives, and took cattle many times to the cow towns of Kansas. He remained with the industry until it closed and the range was fenced in. His reputation as one who could bring wild horses under control became widespread. A cowman at Tampa, Texas, had a horse which could not be ridden in spite of many who made the effort. It was suggested that Hooks be secured, but this proved a problem for he was working as a porter on the Santa Fe railroad and could

not be secured without some difficulty.

His train passed through Tampa about daylight on a certain day each week. It was arranged to have the horse saddled and at the depot when the train pulled in. This all was agreeable to Hooks, for nothing gave more delight than bringing wild horses under control. He dropped off the smooth running Pullman car and mounted the back of the wild horse as some spoke as the "hurricane deck" or "a thousand pounds of dynamite."

In those days, one had no help. He had to mount the horse in the open and ride the horse until it had enough. Bones mounted the horse in an open field unaided and rode the wild animal until it gave up, then climbed back on its train and made his run. This is the exploit most talked about in the eventful life of Mathew Bones Hooks.

He formed a custom of sending white gardenias to distinguished persons. Hooks started this when his friend Tom Clayton, a cowboy, was killed by a falling horse. At the time Hooks was breaking horses near Davis Mountain, Clayton did not die immediately and was carried to a nearby town. Hooks could not go and sent along white flowers to remind Clayton of the range, but by the time he reached the town, Davis was dead but his mother placed the white flowers on the grave and from this, the white flower habit started. The white Guerdon of Honor has been bestowed upon many nobles, among them the late President Franklin D. Roosevelt, Mrs. Eleanor Roosevelt, Winston Churchill and ex-champion Joe Louis. Hooks has letters from many of these distinguished persons.

Hooks thinks the plains country could never have been developed as early as it was or that the territory west of the Mississippi developed and settled so quickly had it not been for the women. It was they who were interested in developing homes and settled communities. The school and churches came in a large sense because of their efforts. This same idea is betrayed by Hamlin Garland in his historical novel "The Daughter of the Middle Border."

Mathew Bones Hooks is also noted for his homely philosophy, much of which appeared in the Amarillo Press. For several years, there were interviews of cowboys. Hooks appeared very often. He insisted that there was something about a Texan that made him different and wherever he happened to be, he could not betray that he was a Texan. This, of course, was not true but many believe it and still think that is true. Hooks insisted that he could be known whether he wore his cowboy outfit or not. This he did not think was confined to men, but Texas women could also be pointed out in any group.

Mathew did not think every person who handled or drove cattle on the long drive was a cowboy. In a letter which he sent to the writer in 1944, he gave a list of those he considered real Negro cowboys in the high plains country.

He tells up little about them but gives their names. They were: Dan Sovell, Figure 4; Henry Mangeum, T. J. M.; Bill Frum and Brook Lee, Diamond Train, and Charles Fowler, Edward Jones, "L. F. D. S." There were other cowboys whose names have not come to view who worked on the high plains and other sections of Texas.

Mathew Bones Hooks has been interested in the social improvement of the boys of Amarillo and has provided a club for them. He is, at the present time, developing a housing project on one of the most desirable sections in the city. It is of such significance that the St. Louis-Dispatch carried a feature article on this great cowboy on the plains of Texas. Hooks still lives or was a few years ago and the writer had a long interview with him. He was still active and daily going on with his job of trying to work out real and lasting race relations in the city of Amarillo.

Know Your History

By Dr. W. SHERMAN SAVAGE

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LUNSFORD LANE

Lunsford Lane was born in the city of Raleigh in May, 1803. Negroes at that time, had no sir names but were given the name of Sambo, Jim, Rastus, or bill. If they had to be distinguished at all, it was by use of the name of their master or as the slave of Mr. Smith or Mr. Jones. Formerly the father of Lunsford Lane belonged to the Lane family.

Much of the land on which the city of Raleigh now stands belonged to the Lanes. Lunsford's father belonged to Sher-



wood Haywood, a man of some distinction, who had been for many years treasurer of the state. Lunsford Lane was a part of the slave system, but not at its worst, for he was fortun-

Lunsford Lane ate enough to be a house servant. There was always a wide difference between the house servant and the field hands.

Lunsford spent his early life in the yard surrounding the big house playing with the white and Negro children alike, not even realizing that there was a difference between them. When they grew up, the white children began to order him about. He noticed they could read and he could not.

He constantly turned over in his mind a way to secure his freedom. About this time his father gave him a basket of peaches which he sold for thirty cents. This pointed the way to his freedom. He realized that if he could secure enough money, he could purchase his freedom. He devoted himself to the task and cut wood at night under risk of being whipped if found out. This continued until he had accumulated \$100. This was a very slow process.

His father, who was one of the house servants in the Haywood family, suggested a new way of curing tobacco which made a good product out of very indifferent material. Lunsford sold it at a very nominal amount, only fifteen cents for a quarter of a pound. The secret of his method he kept so that it could not be imitated. He also invented a pipe in which to smoke the tobacco. This added to his supply of cash for many persons bought this to-

bacco and his product was much in demand.

Now an event happened which brought new hope. His master died and the estate was found to be mortgaged. Lunsford Lane agreed with his mistress to hire which he had much success. He had agents in several cities of the state. His business was very prosperous.

He accumulated the \$1,000 with which he purchased himself. Even though he had the money, it was difficult for him to secure his emancipation. The only ground upon which a Negro could be emancipated was meritorious service, which the court decided he had not given. He must find some way to overcome this obstacle. He related his condition to Smith, the master of his wife. Smith took him to New York and completed his emancipation papers, and then Lunsford settled again in Raleigh.

The article of emancipation were dated 1835. Everything seemed to indicate that he would be able to live there, he purchased his wife and children, and lived happy together for awhile. In 1840, after he had scarcely secured his freedom, those who had tolerated him as a slave refused to tolerate him as a free man. He was outside of the slave system and the only function he could render to this slave society was to make the slaves discontent. He knew little of the law, but the state had passed a law as early as 1831, making it a crime for any free Negro to come in the state. If one should come, he was to leave within twenty days.

If the freedman refused to leave after being warned, he was to be fined and placed in jail. If he refused to pay, he could be auctioned to the highest bidder. There was still a way to put the Negro back in slavery even though he had by hard work secured freedom. This law was exercised against him. He was considered a free Negro who came from a foreign state and therefore was not allowed to stay in North Carolina. Lane made a

strenuous effort to show that he had always lived in the city and had never been out. His argument was of no avail. He had to leave his home city and move to the North. He did not realize what we know now, that if that law had failed, there was also a law which said that any emancipation granted to any slave was to be upon the express condition that he or she would leave the state within 90 days after the emancipation was granted and was not return. The laws of that state were very strict indeed and were made so, that the slave system could be tampered with and the free Negro would not be an object lesson for the slaves.

Lane even went so far as to petition the legislature to allow him to stay but this too was of no avail. He made arrangements to purchase his family for \$2,500. He gave Smith what money he had, and was given a bill of sale for one of his children, which he took with him.

He also gave his house and lot which was valued at \$500. In May, 1841, he set out for New York, with various letters of recommendation. He told of his treatment in his way he secured enough from contributions to buy his family. He was driven out of the state and came to the North where he became active as an anti-slavery lecturer.

Cabin on 'Uncle Tom' Plantation Still Stands Near Bethesda; Slave's Story Supplied Mrs. Stowe With Material for Book

By Roger B. Farquhar

Post Reporter

Washington's 52,000 residents in 1851 probably noted with only casual interest the first installment of a serialized novel called "Uncle Tom's Cabin," which appeared in an antislavery newspaper here 100 years ago yesterday.

But Harriet Beecher Stowe's sentimental tale of "Life Among the Lowly" depicting the lot of slaves soon created a sensation.

The inflammatory novel is credited with fanning the flames of the Civil War to such a degree that Abraham Lincoln once greeted Mrs. Stowe with: "So, this is the little lady who made this big war?"

If any Washington resident on June 2, 1851, failed to grasp the significance of the novel, residents of nearby Montgomery County did not.

Counterparts in Area

For, real-life counterparts of many of Mrs. Stowe's characters lived near Bethesda, and their lives are believed to have played a major role in inspiring the novel.

A rustic cabin of notched oak logs still standing near Bethesda is a relic of the plantation where "Uncle Tom" himself lived.

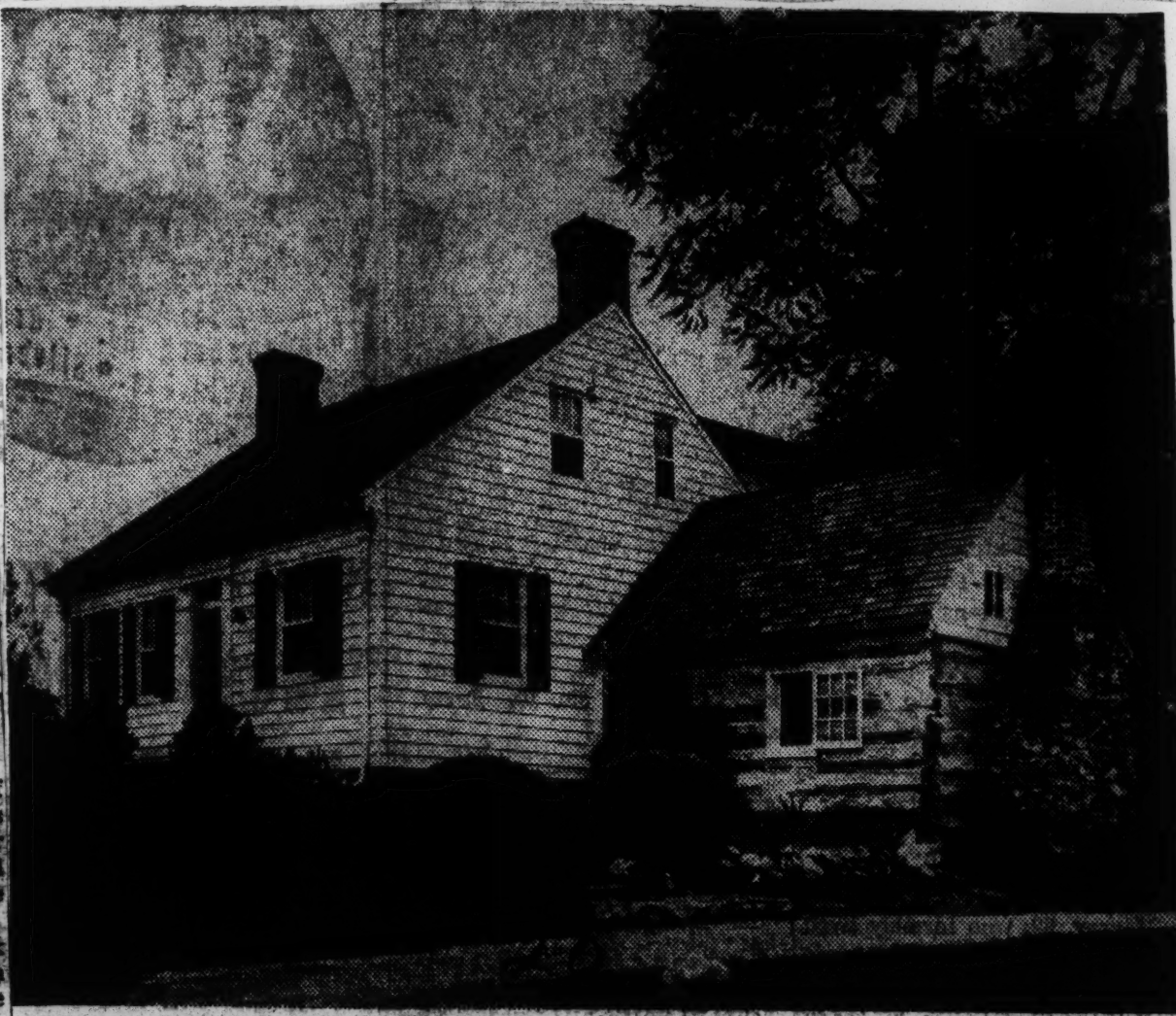
It is doubtful that the cabin was his actual residence, however, as it is believed to have been used as the plantation owner's kitchen. There were numerous other slave cabins on the place no longer standing.

This little known fact is revealed in an autobiography written by the Rev. Josiah Henson, a venerable slave who became a leader among his people before he died in Canada in 1883.

Sold as a Child

Born in Charles County, Md., in 1789, Henson was sold as a child to a Montgomery plantation owner named Isaac Riley. He met Mrs. Stowe at her home in Brunswick, Me., long after he fled to freedom and told the remarkable story of his life to the deeply religious crusader against slavery.

Before the interview, Mrs. Stowe is believed to have read earlier published works of Henson's about



Cabin on Old Georgetown rd., near Bethesda on what once was "Uncle Tom's plantation"

his life in bondage. And to answer violent Southern criticism that her book was a false portrayal, Mrs. Stowe later wrote "A Key to Uncle Tom's Cabin" in which she cited the life of Henson as proof of her contentions.

In a preface to Henson's autobiography, Mrs. Stowe wrote: "Among all the singular and interesting records to which the institution of American slavery has given rise, we know of none more striking, more characteristic and instructive, than that of Josiah Henson."

And in an appendix to Henson's book, it is stated flatly that the writer "supplied the principal facts of his life to Mrs. Stowe... upon which she built her inimitable work of 'Uncle Tom'."

Refers to Market Trips

Henson wrote in his book: "If

my humble words in any way inspired that gifted lady to write such a plaintive story that the whole community has been touched with pity for the sufferings of the poor slave, I have not lived in vain."

Henson called his book "Uncle Tom's Story of His Life." In it there are frequent allusions to his trips to markets in Georgetown and Washington. He said he was "first taught the blessedness of religion" from an evangelist named John McKenny who lived in Georgetown "a few miles from Riley's plantation." The incident, he said, took place at Newport Mill, near Kensington.

Frequently, he wrote, he was called upon to escort his master safely home from weekend revelries in Montgomery Court House (now called Rockville).

It was on one such trip that he

incurred the wrath of an overseer on a neighboring plantation and, as a result of a brutal beating which followed, was maimed for life.

While rescuing his master from a melee, Henson accidentally knocked down Bryce Litton, the overseer, and Little swore vengeance.

Henson Ambushed

With the aid of three slaves, Litton ambushed Henson and beat him with a fence rail, breaking both shoulder blades and an arm.

Henson could never again raise his arms above his shoulders. He described Litton as "the most tyrannical man I ever saw." The overseer, he said, "would stand very well for Mrs. Stowe's cruel (Simon) Legree."

Eliza, who fled over the Ohio

river leaping nimbly from one cake of ice to another with her baby clutched to her bosom, was not a Montgomery Countian, Henson said.

But he lists "Topsy" as being similar to a girl slave on his Montgomery plantation named "Dinah." A Mr. St. Clair Young, in Montgomery County "was as kind-hearted as Mrs. Stowe's St. Clair," Henson wrote. And he said Young's "sweet little girl could easily have been the original of precious little Eva."

Land records at Rockville show that Riley's plantation, where Henson lived for about 40 years, was the tract on which the community of Luxmanor is now located, on Old Georgetown rd., near Rockville pk.

The cabin, which is a relic of his long stay at the plantation as Riley's overseer for many years, is part of a home now owned by Mr. and Mrs. William H. Coburn on Old Georgetown rd. near Tilden la.

Coburn, chief clerk of the Senate Labor Committee, purchased the home last year from Mrs. Levina W. Bolten, 5406 Moorland la., Bethesda, who restored the place about 13 years ago.

Ex-Ky. Slave, 107, Dies in Lebanon

LEBANON, Ky. (ANP)—John H. Henson Hughes, 107 years old, died here last week. Born a slave in Lebanon, he was freed once here. Hughes had worked as a brick-mason and helped to construct many of the buildings here.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

MOSES DICKSON

Moses Dickerson was one of the most distinguished Negroes in the United States before the Civil War. He was born in Cincinnati on April 5, 1824 in a family of nine; six boys and three girls. His father died when he was eight years old and his mother when he was fourteen. This misfortune caused him to assume responsibility early in life. He learned the barber's trade when he was young. In spite of this hardship, he attended the school of his native city and secured the education available in the common schools at that time.

At the age of sixteen, young Dickson was struck with the spirit of wanderlust and desired to see other parts of the country than the state of Ohio. He selected the South and began working on steamboats which plied along the coast of the southern states. He remained in this occupation for three years and was able to see slavery as it really was. This dynamic young man made up his mind to do something about it. First, with a few close friends, he studied the institution for more than two years. He organized a secret society in 1846 which had for its purpose, the freedom of the Negroes by any means, force if necessary. The hope was that there would be branches throughout the United States especially in the Southern states.

By 1856, a decade after its organization, there were 47,000 members of the society. According to Moses Dickson, there was an organization in the South preparing for a general revolt. 1856 was the year set aside for this revolt, but for some reason it was delayed. It might have been because the great issues of slavery were agitating the country and the society felt that slavery would be abolished without its help or perhaps it dawned upon the leaders the seriousness of the situation.

After the close of the War, Moses Dickson joined the Christian ministry and was ordained in the African Methodist Episcopal Church. He at the same time turned his attention to preparing Negroes for citizenship. He thought education was one of the best ways to fit the Negro to take his place in the society of that day. By the result of Reverend Moses Dickson's effort, and those of his friends, and the friends of the newly emancipated Negro, a school

law was passed in Missouri to provide education for Negroes. The next effort which concerned him was the placing of Negro teachers in Negro schools. He felt that it would mean a great deal to the Negro student to have Negro teachers and it would furnish another source of employment. This was a very difficult and hard fight for there were few Negroes at that time prepared for the work and satisfied to teach Negro children. Reverend Dickson had the satisfaction of seeing his theory put into operation during his lifetime.

Moses Dickson was active in founding Lincoln Institute, for it was really a part of his program of getting Negro teachers in Negro schools. If Negroes were to operate Negro schools, then some place had to be found to train these teachers. He was also at one time Vice-President of Lincoln Institute Board of Trustees and a member until this little struggling school had passed through its days of hardship. He rendered great services on the Board of Control in the hours of the school's greatest need.

Throughout his career after the Civil War, Reverend Moses Dickson was active in politics and one of the leaders in the Republican party. He was a delegate to every Republican convention from 1864 to 1878 and was a delegate at large from Missouri in 1878. He was one of the most prominent Negroes in Missouri and was interested in everything that touched the life of the Negro in the state.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

JOHN SALMON COBB

One of the best known pioneer teachers in Missouri before and immediately after the turn of the century was John Salmon Cobb of Cape Girardeau. He was not born in Missouri but his mother was born in or near Jackson, Missouri of slave parents, but was sold to one John Cobb of Lawden County, where young John was born, and where he lived in his early life.

Young Cobb was anxious to learn the rudiments of an education. He was aided by his master's son in spite of the very strict law in Tennessee against those who taught Negro slaves. However, the rudiments of education had not been acquired until he was nineteen years of age. What he had secured up until this time only fired his ambition to secure more of the world's knowledge. By frugality and hard work, he was able to attend Freedman's Institute near Maryville, where he secured a very meager secondary education. He was a student of the classics and used every means available to increase his stock of knowledge.

Later in life, he left Tennessee and came back to Cape Girardeau County near Jackson. This was the place where his mother was sold and he was anxious to return to the home of his mother. Here, he was elected principal of the Negro Public Elementary school of Jackson, Missouri, where he remained for three years. At the end of that time, John Cobb was elected principal of the Lincoln school at Cape Girardeau.

When John Cobb took over the school at Cape Girardeau, discipline was a problem because many of the students were men and women twenty-one years of age and over. Many of these were in the lower grades and did not understand the restraint of classroom. This did not prove as much of a problem to this well developed young man. In the prime of his health, he weighed more than two hundred pounds and chastized with ease those who did not observe the rules regardless of age.

He was always interested in the development and improvement of education for Negroes in Cape Girardeau. He acted as principal of the Lincoln school for more than forty years. He in many cases, taught the parents, children and grandchildren of many of the citizens of Cape Girardeau. When his health began to fail, he gave up the principalship to a

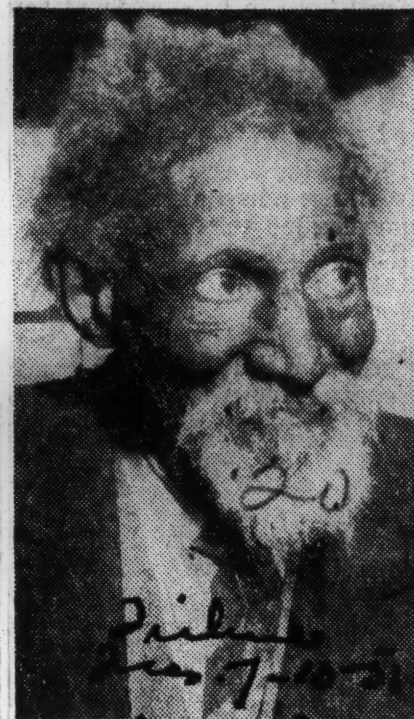
younger man, but was retained in the service until his death, which occurred in 1919, his 70th year. He was so well respected that the school board named the school in honor of him, John Cobb high school. It stands today in that city as a monument to the work of this distinguished Missouri educator.

Principal John Cobb took part in many activities of the communities and in many capacities. He acted as minister of the churches when none were available and on several occasions officiated at funerals. It was at the time when many widows and veterans were in need of assistance in securing their Civil War Pension. The principal of Lincoln high school was glad to do this and at the same time secure wherever possible adequate employment. In many other ways, he helped to develop the citizenship of Cape Girardeau.

He took a small part in politics in Cape Girardeau County. At that time there were no primaries as is common in Missouri at the present time, but nominations were made by the county convention. Principal John Cobb took part in this, and on several occasions was the presiding officer at the County Convention. At one time, he was nominated as Justice of the Peace, but refused to accept because he preferred to remain at his post of duty in the school of his home town.

This pioneer teacher is the father of Attorney Robert S. Cobbs, of Jefferson City, who is serving with the Division of Workman's Compensation, Department of Labor Industrial Relations of Missouri and several capacities in state government of Missouri in the past. This pioneer teacher made a definite contribution to Negro education in the state of Missouri.

112 Years Old



Associated Press Wirephoto
Chicago, Ill.

Henry L. Hall celebrated his birthday in Denver yesterday—he said it was his 112th. Hall was born into slavery and spent the Civil war period in Missouri. He has resided in Denver for 60 years.

Woman, 101, Dies At Georgia Home

RAYLE, Ga. Funeral services for a 101-year-old woman who left 46 grandchildren, 70 great grandchildren, and 22 great great grandchildren were held here recently.

Mrs. Ann Stibbling Beasley was born Sept. 10, 1849 in Wilks county, Ga. She died within a few days of her 102nd birthday at the home of her grandson, Will Henry Eberhart.

She is survived by seven of her 12 children: Mrs. Lilla Jones, Greshamville, Ga.; John Beasley, N. C.; E. H. Beasley, Detroit, Mich.; G. B. Beasley, Cleveland, Ohio; Mrs. Mamie Benyfield, Decker, Ga.; Royal Beasley, Cincinnati, Ohio, and Mozell Beasley, Rayle, Ga.

Lenten Guideposts—

The light in the courtroom set innocent youths free

BY RICHARD S. WHALEY

(Richard S. Whaley is a former congressman and chief justice of the U. S. Court of Claims.)

When I was a young man, and had practiced law in South Carolina only a short time, I was surprised one morning by a visit from an uncle of mine. He was one of the few remaining Southerners of the old school—courtesy and punctiliousness were the keynotes of his every act.

"Dad," he drawled, "many years ago, your grandfather on your mother's side had a family of slaves, by the name of Holmes. Some of the Holmes boys now seem to be tied up with a bunch of bad characters. There's been

a murder down in the county, and the prosecutor is pressing a case against the Holmes. It will be coming up for a trial in the next session.

"That Holmes family was mighty good to us Whaleys in the days of our troubles. I been kind of hoping that there is some mistake somewhere. But I know nothing about it. Somehow, I can't just stand by, and I kind of reckoned that you, knowing the law, might take over?"

I confess that in those days I was looking for better retainers. In similar cases, about all I received as a fee, would be perhaps a dozen chickens or so. I was just about to find some good excuse when Uncle Ben, whose piercing eyes seemed to read my thoughts, spoke aloud to himself as if I was not present at all.

"Yes, when those Yanks cleaned us out," uncle murmured, "the food situation became desperate. The Holmes family, down to the smallest curly head, foraged all day long, and late in the evening. We were about to give up after

days without nourishment, with in the big empty chamber and grandma and grandpa very feeble. There stood a complete stranger. He approached me, and said, 'Did you know, son, a man can get a detective certificate and badge for \$2? See, here is the Savannah newspaper advertisement where it says so.'

"I have often heard it said that the lives of the old folks were saved by that soup. Those former slaves kept us alive—and well. They provided for us a long time, till things got better."

I FELT ASHAMED of any selfishness. All I could do was to stammer, boylike: "Then, if it hadn't been for the Holmes, I might not be here, much less be a lawyer."

As if satisfied with my reaction, my Uncle Ben stood up and with a most courteous bow, shook my hand without further word and left me to come to my own decision.

I was soon doing nothing else but investigating all the facts of the murder case and the incidents in the lives of the Holmes boys. I also got to know almost every twig in the neighborhood of the crime. I watched the mannerism of the suspected boys, but while I felt convinced of their innocence, I could find no way to prove it.

Day after day, the prosecutor fitted in his condemning evidence like pieces of mosaic. He produced as his main witness a detective who had a natural clarity of expression, and a highly impressive delivery. Word after word beat into the minds of the jurymen, who seemed almost hypnotized.

In the late afternoon, the prosecutor was about to conclude his case, when the court ordered an adjournment to the next day. When the courtroom emptied, I sank down in my chair exhausted, beaten. I seemed to breathe rather than speak, "Oh God, do not allow an injustice to happen to these boys. Let your Holy Spirit pour wisdom and strength through me. We are lost without your help."

I sat a long while lost in a sense of prayer—of growing assurance of God's mercy and justice. I was roused by the sound of footsteps

denly it seemed as if all the power in the universe was in my sinews. I produced the Savannah journal, read the "ad" to the judge and jury, and I took this fling at the thoroughly abashed detective who had tried to pass as an expert:

"And with the two dollars you borrowed from Jones, you bought this certificate and badge!"

"WELL, WHAT OF IT?" I muttered wearily. The stranger handed me the paper, gave an odd smile and nod, and sauntered off again without an answer. I stared at the printed words and my mind began to click. I began to pace around the room in mounting excitement. Was prayer answered that quickly? For a scene had flashed through my mind—a scene that had occurred several days ago in the corridor. It was such an insignificant incident that it seemed amazing that I remembered at all. A certain man had approached the prosecutor's star witness, the detective, and said in a rather ribald manner, "Jim, when are you going to pay me that two bucks you borrowed?"

The next day in court this detective was in the witness stand when the judge tersely announced to me: "Your cross-examination." His manner plainly indicated that he figured I had a hopeless case.

I stood up with a prayer—and the Savannah newspaper in my hand. Then to everyone's amazement I asked the detective, "Did you borrow two dollars a while back from Mr. Jones? I heard him ask you the other day when you were going to pay."

The detective was caught off guard. He reddened and stammered. The prosecutor leaped to his feet and objected. The jury stared at me with looks of both pity and bafflement.

"Of course, in so important a case as this you are prepared to submit your certificate entitling you to act as a detective," I insisted calmly.

There was no mistaking the red-faced look on the detective's face now as he handed forth his certificate. One glance at the fancy engraved paper and its recent date was enough for me. Suddenly

denly it seemed as if all the power in the universe was in my sinews. I produced the Savannah journal, read the "ad" to the judge and jury, and I took this fling at the thoroughly abashed detective who had tried to pass as an expert:

"And with the two dollars you borrowed from Jones, you bought this certificate and badge!"

THE DETECTIVE was completely discredited when he admitted it. Nothing he said thereafter had any effect on the jury. In fact, his impressive delivery was gone and he was in a hurry to get it all over with and leave all those disgusted and mocking faces in the courtroom.

The jury remaining out but a few moments. Their verdict: "Not Guilty." The Holmes boys were free.

"Illuminate me with they Holy Spirit," said Dr. Samuel Johnson. Whenever I read this prayer I cannot help but think of that trial which was so significant in my life; not only because it paid off a family debt of saving life for life; not only because it kept two innocent men from a shameful end; and not only because it chalked up justice to Negroes in the South—but because early in my career it taught me to seek God's help and ask for His Holy Spirit to enlighten me.

All my life I've begun my day in court with a silent earnest prayer. I would not dream of undertaking work without it.

TOMORROW — Babe Ruth's Last Message—a notable commentary on the problems of juvenile delinquency and the simple, honest story of a man who learned again what faith means.

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RICHARD S. WHALEY

FRED LOCKLEY'S IMPRESSIONS:

Early-Day Persecution of Negro Sympathizers Told

Mrs. Rena Keith Clisby lives at 5303 SE 45th avenue. She is an authority on geneological research having been intensely interested in the early history of New England and the Far West since she was in her teens. She was born May 28, 1869. After graduating from the Iowa State Normal school, she taught for the next 15 years, at first in the grades and later in high school.

She was able to inspire her pupils with her enthusiasm for history and literature. When I talked to her over the phone, I assumed from her voice that she was a comparatively young woman, for her voice was low, pleasant and had no indication of her age.

She was married July 29, 1904, to Merle G. Clisby, a widower with two young children. He was a farmer because he loved the soil and to work with growing things. He could have made a lot more money as an artist than as a farmer. He had a keen sense of humor, as is evidenced in the hundreds of cartoons he drew.

Portland
HIS CARTOONS have the same touch of humor that the cartoons of Homer Davenport of Silverton had. Mrs. Clisby has saved scores of his sketches, cartoons and portraits. He died in 1937. Her son, Dr. Keith Clisby, who is a physician and surgeon in Portland, was graduated from Oregon State college in 1927. He obtained his medical degree from the University of Oregon.

He served as a captain in World War II, putting in 1½ years in New Guinea, Japan and the Philippines. He remained in the army for 4½ years and was mustered out as a colonel.

"My father, Henry Keith, was born in Quincy, Ill.," said Mrs. Clisby. "His parents came from New York state in 1831 to Illinois. They traveled mostly by water, first on Lake Ontario, then by canal packet, then down the Mississippi and up the Ohio to Illinois. My great-grandfather, Fleury Keith, was born in New York state in 1748.

"My father's people, the Keiths, came from Scotland and my mother's people, the Crandalls, came from England. When I was a girl I lived with my great-aunt, Prudence Crandall. Many of my

kith and kin among the Crandalls lived at Canterbury, Conn.

"I OWE A GREAT DEAL to my Aunt Prudence. She had rare understanding and was kind, patient and discerning. I loved to listen to her stories of her girlhood. She was born in Hopkinton, R. I., September 3, 1803. She was a precocious child. She was intensely loyal to her family, her friends and to her convictions.

"She had two brothers, Hezekiah and Reuben, and a baby sister, Almyra. In those days it was the custom to give children Old Testament names. Their father's name was Pardon Crandall. Among our early family names are Joshua, Zechariah, Obadiah, Moses, Pardon, Esther, Ransom, Charity, Hope, Faith, Desire, Renew, Remembrance, Submit, Freeborn, Thankful, Patience, Humility, Consider, Prudence and Resolution.

"I HAVE scores of letters of my great-uncle, Reuben Crandall. My Aunt Prudence told me about his brief but brilliant career. Here is a copy of his degree from the medical school of Yale university. He graduated from Yale in 1828. He wrote with pride of his surgeon's equipment. He had a case of pocket instruments, a tooth scraper, a turnkey, two lances, a syringe, two thumb lances, a stethoscope and a thermometer. In those days there was no such a thing as abdominal surgery and anesthetics were unknown.

"My Aunt Prudence was a friend of William Lloyd Garrison and conducted a school for colored girls. This was against the law, so she was tried and put in jail. A mob led by leading citizens of Canterbury raided her school and wrecked it.

"HER BROTHER, Dr. Reuben Crandall, also became a worker with Garrison, as he believed no man had a right to own another man, regardless of his color. He was a scientist and delivered lectures on botany and chemistry. He went to Georgetown, in the District of Columbia, in 1835. He took with him his botanical specimens, which were pressed between newspapers to preserve them. A neighbor dropping in dis-

covered the papers were copies of Garrison's Liberator. This man got a mob together and dragged Dr. Crandall from his office into the street. The police rescued him from the mob and put him in jail as a friend and supporter of Garrison and abolition.

"He remained in jail for nine months. His friends and relatives did not dare to visit him, as they would have been arrested or mobbed. Francis Scott Key, the state attorney, opposed his being released on bail. The court set his bail at \$2000, but Francis Scott Key insisted that it be raised to \$5000, which was done. Key acknowledged that if the case came to trial, Dr. Crandall would not be convicted of the crime of attempting to free the Negroes and thus destroy the property rights of their owners.

"KEY WAS an able lawyer and a poet, but as district attorney for the District of Columbia did not want to offend the Southern senators and congressmen. Because of the testimony of A. J. Judson and other prominent men, such as Dr. Sewell of Yale university, the jury brought in a verdict of not guilty and refused to convict my great-uncle of treason and sedition, or to condemn him to death as Key had urged. His confinement in jail had affected his health. He went to Jamaica and died a victim of the intolerance of his enemies, because he would not change his view on human liberty."

(To Be Continued.)

Matron, 94, Reminisces Over Escape from South, Booker T.

BROOKLYN, N.Y. — Members of Bridge Street AME Church last week honored Mrs. Maria Watkins as the oldest living member of the church when she celebrated her 94th birthday. The dinner was one of the events in the church's 185th anniversary celebration.

Mrs. Watkins who lives at 92 Willoughby St. is a lively little person who can boast that she worked until she was 83 years old. In addition to a son, 65, her descendants include 7 grandchildren, 20 great grandchildren, and 6 great-great grandchildren.

The nonagenarian was honored five years ago as the only living classmate of Booker T. Washington when a statue of him was put in New York University's Hall of Fame. She was graduated from Hampton in 1875 in a class of 48 students. She recalls Washington as an earnest, serious young man.

Born, Taught in N.C.

Born in North Carolina Mrs. Watkins along with her mother and sister escaped to the North via boat near the end of the Civil War. After graduating from Hampton, she taught in Elizabeth City, N.C., for one year and then returned here because, "I didn't want to have my mind burdened with all those foolish prejudices."

Happy over the 70 years she has lived here, Mrs. Watkins has many memories over which to reminisce. She says, "When I sit alone, many things come back to me." She admits that she is proud that all of her grandchildren live in Brooklyn.



115-YEAR-OLD Mrs. Annie Diggs Williams (standing extreme left) looks over today's atomic headlines, but much more vivid in the ex-slave's memory is the sound of Sherman's soldiers as they marched toward the sea almost a century ago during the war between the states. Born in North Carolina and reared in Granada county, Miss., "Ageless Annie," who was a midwife in Mississippi for almost 75 years, relaxes and reminisces at Mrs. Montgomery's convalescent home, 2735 Prairie ave. Admiring her are friends and fellow residents. Seated (from left to right) are Mary Roberts, Anna Stepney, Ada Kirk and Savannah Jordan. Standing (rear) is Lou Sykes.—Defender photo by Rhoden.

115-Year-Old Ex-Slave's Hair Is Silver Now, But Memories Golden

By LEE BLACKWELL

In 1836—almost a century before Lindbergh flew the Atlantic unknown to the world and with much less fanfare than Lindbergh's celebrated flight, a little slave girl was born in North Carolina.

Today, that girl, Mrs. Annie Diggs Williams, is 115 years older and a free woman, but her thoughts wander back through a century—mixed with bondage and freedom—joys and heartaches.

Annie's hair is silver now, but yet useful, searching eyes. little to dim the twinkle in her "Ageless Annie" has spent 42,004 days — 928,096 hours — 5,568,360 minutes on this earth. she still stands slender and Her memories of the "old times" are the only things that The proud old lady could easily call herself the "world's cham-

pion midwife." In her nearly 75 years of "service with the satchel," many would guess that she spanked life into half the present population of Grenada county, Miss.

She doesn't have any idea how many babies she delivered, but everyone called for "Ageless Annie." Literally thousands of white and brown babies have felt the sting of her deft fingers — and many passed long ago.

Now, far from the scene of her near-century of constant work and sacrifice, the ex-slave girl lives in a queenly manner at Mrs. Montgomery's convalescent home at 2735 Prairie ave.

There she is surrounded by a group of ladies, many of whom, like herself, are blessed with the priceless gift — long life.

In 1947 Mrs. Williams left Mississippi and came to Chicago to live with her great-granddaughter, Mrs. Annie Mae Allen, who, with her husband, Charlie, lives at 4947 S. Wells st.

According to Mrs. Allen, who has worlds of praise for her great-grandmother who reared her, Mrs. Williams gave up her midwife's license in the '30's.

When the veteran midwife became too feeble to take care of herself in 1941, Mrs. Allen, who lived at Greenwood, Miss., at the time, took her in.

About a year ago, a doctor informed Mrs. Allen that her great-grandmother was too old to be left alone at home. So with reluctance, she placed Mrs. Williams in Mrs. Montgomery's home.

Former Slave, Ex-Mail Carrier, Dies At 109

HAMPTONVILLE, N. C. — A former slave and veteran of the Confederate war who carried mail in this area for more than 40 years, died here last week at the age of 109, after a serious illness of 10 days. P. 3

Alfred "Uncle Teen" Blackburn, who followed Capt. August Blackburn into the war between the states at the age of 18, resided on a tobacco farm near here.

After the war, during the 1880's, he got a job carrying mail on foot and later graduated to the 26-mile route between Hamptonville and Statesville, using a mule for transportation. Later he bought a horse and buggy for himself. During the 1920's he retired from the service and devoted himself to the supervision of his farm.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

BIDDY MASON

One of the most remarkable Negro women on the Pacific Coast was Biddy. She was not only a remarkable Negro woman, she was a remarkable woman and was associated with the history of California. She was born a slave in Hancock county, Miss., and belonged to Robert Smith of that county. In the '50's, she moved with a group to Salt Lake City and joined the Mormon Colony. The trip from Mississippi was made by ox cart. In this caravan there were 300 wagons when it crossed the plains. Biddy Mason drove the livestock belonging to Robert Smith from Hancock county to California.

When the Smiths left Mississippi, Mrs. Smith was in poor health which did not improve in Utah. About this time, some of the Mormons decided to set up a Mormon colony in San Bernardino, Calif. Dr. Griffin as confinement nurse. Biddy Mason was determined to secure a home and with her husband, Robert Smith, decided to move there in earnings which were \$2.50 per week. She was able to take care of her family and save some of her money with which she bought a home. She was soon able to purchase two lots located between Third and Fourth St., and bounded by Spring street and Broadway street. This section of land was then divided into four lots. One lot was sold to a man named John Billard, John Hall and James Berry. The church began with 24 members. The church grew and developed under the leadership of the pastor sent to him by Bishop Tom B. Ward. Biddy Mason may well be called the founder of African Methodism in Los Angeles. She was one of the most remarkable Negro women who came to California in the early days.

Dr. Savage San Bernardino county in 1851 and remained there until 1854. In that year, Robert Smith decided to move to Texas and take his slave with him. Enroute, they passed through Los Angeles county and camped in a canyon near Santa Monica. When they had spent only a few days there, the news reached Los Angeles through Mrs. Rowan that the slaves were being carried back to Texas. Friends of the slaves in Los Angeles applied for a writ to prevent Robert Smith, the master, from taking the slaves foot lot for \$12,000 and her sons from the county. This writ was dated January 19, 1854, was granted by Frank Dewith, the sheriff of Los Angeles county. The writ prevented the master from taking the slaves out of the county and brought the case before Judge Benjamin Hayes of the first judicial district state of California in the county of Los Angeles. Smith, through his attorney, claimed these slaves as his property but this was denied by Judge Hayes who set free all the slaves in the custody of the family as late as 1920.

In 1856, this case came before Judge Benjamin Hayes of the first judicial district state of California in the county of Los Angeles. Smith, through his attorney, claimed these slaves as his property but this was denied by Judge Hayes who set free all the slaves in the custody of the family as late as 1920.

Biddy Mason is known for her kindness and was respected throughout Los Angeles city and county for her charitable work. She was a frequent visitor to the jails, always speaking a word of comfort to the unfortunate and in many cases leaving some small token and also praying for them. She also worked in the slums of the city and did much work in uplifting the unfortunate element of Los Angeles. She was known throughout the city as Grandma Mason. During the floods of the early '80s, she gave an order to a small grocery store on Fourth and Spring streets to give all families made homeless by the flood groceries. The bills were all paid by Biddy Mason. Her residence was at 331 S. Spring street which is in the heart of Los Angeles. Because

Smith, the decision made it impossible for the slaves to be taken from the state of California and they could not be slaves in Utah. About this time, some of the Mormons decided to set up a Mormon colony in San Bernardino, Calif. Dr. Griffin as confinement nurse. Biddy Mason was determined to secure a home and with her husband, Robert Smith, decided to move there in earnings which were \$2.50 per week. She was able to take care of her family and save some of her money with which she bought a home. She was soon able to purchase two lots located between Third and Fourth St., and bounded by Spring street and Broadway street. This section of land was then divided into four lots. One lot was sold to a man named John Billard, John Hall and James Berry. The church began with 24 members. The church grew and developed under the leadership of the pastor sent to him by Bishop Tom B. Ward. Biddy Mason may well be called the founder of African Methodism in Los Angeles. She was one of the most remarkable Negro women who came to California in the early days.

Another important contribution was the founding of the First African Methodist Episcopal church in Los Angeles. This took place in her home and she was the leading spirit and finance of the project. The trustee was Charles Owens of the famous Owens family which was associated with the growth and development of Los Angeles. Other trustees well known were John Billard, John Hall and James Berry. The church began with 24 members. The church grew and developed under the leadership of the pastor sent to him by Bishop Tom B. Ward. Biddy Mason may well be called the founder of African Methodism in Los Angeles. She was one of the most remarkable Negro women who came to California in the early days.

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ALLEN ALLENSWORTH

Allen, the son of Phylis and Levi Allenworth, was born in Louisville, April 7, 1842. His mother was the slave of Mrs. A. P. Starbird of Louisville. As soon as Allen was of any size, he was given to Thomas Starbird, the son of the owner. Allen saw slavery in all of its horror although he was not a field hand. The house servant fared better than the field hands, but they were circumscribed as were all slaves. His mother desired that he should be a great man, thus she named him in honor of Bishop Richard B. Allen, the founder of the African Methodist church.

His mother was an uneducated woman but she realized the value of education and what it might mean to her son. She advised him to play school with his young master each day when he returned from school. In this way, her son would learn to read and write.

Allenworth was able to accomplish some education this way and by use of Webster's spelling book. His education was very little until he entered service in the army. He suffered all the hardships of slavery as a field hand and many other capacities. He was sold in the far South and separated from the rest of his family and did not know of seeing them united again.

Escapes From Slavery In 1861, Allen Allenworth joined the Hospital Corps of the 44th Illinois regiment and by this method, escaped from slavery. This was his third attempt to escape from the horrors of slavery and it was successful. In 1863, he entered the Navy and became a petty officer and served until April 4, 1865, when he left the Navy and entered civilian life.

He and his brother entered the restaurant business in the city of St. Louis and made a success of it. Because they were Negroes, they found difficulty expanding and finally sold out at a profit and went back to Kentucky and to school. During this time he was converted and joined the Fifth Street church of Louisville.

The Army felt they would make better soldiers if they were taught the rudiments of education. Allensworth was the post treasurer and kept the money of those who desired that he should do so. His special duty was to see that the allowances from the men's pay was sent home to the wives. Many cases when it was left to the men, it never reached of it.

He was ordained in 1871.

Allen Allensworth never gave up the idea of securing an education and when the American Missionary Society of New York opened a Normal school in Louisville, Allensworth applied for the janitorship and at the same time registered as a student. The name of the school was known as Ely Normal school. He remained long enough to finish the course. He then began teaching and was able to combine his ministry and teaching in many sections of Kentucky.

An Accomplished Lecturer

He added another accomplishment, that of lecturing, which he carried on in various parts of the country. He continued his education and entered Roger Williams university at Nashville. This was one of the schools established by the American Home Mission society. Allensworth graduated from it and became pastor of several churches in the state of Kentucky.

In 1886, he was pastor of the Union Baptist church in the city of Cincinnati. He was appointed chaplain of the 24th Infantry stationed in the Indian Territory. He was given many duties. One was to act as superintendent of the post school. It was felt that illiteracy should be reduced in the army. Many of the men who came to the army could not read or write.

The Army felt they would make better soldiers if they were taught the rudiments of education. Allensworth was the post treasurer and kept the money of those who desired that he should do so. His special duty was to see that the allowances from the men's pay was sent home to the wives. Many cases when it was left to the men, it never reached of it.

There was then an effort made with the men with reading material and the chaplain was very much interested in this. In 1898, he was given agricultural duties, that of post guard, another duty, that was important at the time for the ease with which vegetables can be moved from one place to another now. Others associated with the town were Colonel Allensworth, formerly principal of Grant County Colored school in West Virginia; Dr. W. H. Peck, J. W. Palmer, a Nevada miner, and Harry Mitchell. The town soon provided a school and became a voting district. Colonel Allensworth divided his private library to provide a library for the town. This town was founded in 1908.

FORMER SLAVE DIES AT 109

Blackburn
HAMPTONVILLE, N.C. — (AP) — Alfred (Uncle Teen) Blackburn, who claim to be the last ex-slave in North Carolina and one of the few remaining Civil War veterans left in the country died last week at the age of 109 following a 10-day illness. Blackburn was a retired mail carrier body guard and soldier.

Born April 26, 1842, he worked as a slave of Captain Augustus Blackburn until the Civil War began. At the age of 18, he went to war with his master as "body-guard." He often related how during the battle of Bull Run, he drew a sword on a Yankee who tried to kill Captain Blackburn.

After the war, Uncle Teen got a job carrying mail over a 26 mile route on foot and mule, and later horse and buggy. He retired from

the mail service in the 1920's after more than 40 years at the same job, to supervise his own tobacco farm near Hamptonville.

Blackburn was married to Lucy Iredell, and they had four sons and three daughters. One of the sons, Rouben C. Blackburn, followed in his father's footsteps in the mail service for the past 32 years. Another son has been a school teacher in Iredell county for 25 years, and the other son is working in Washington, D. C. Nineteen grandchildren and 23 great-grand children also survive.

190 Descendants Said To Survive

Va. Matron 104

Patience
MARTINSVILLE, Va. — Mrs. Pattie Hairston, 104, died in the home of her son, Frank Hairston, ending a long life of good health until recently. She was believed to be the oldest resident of Southside Virginia.

The aged woman left as survivors, 190 descendants, including 17 children, 107 grandchildren, and 70 great-grandchildren.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

REVEREND JOHN JASPER

One of the remarkable preachers in anti-bellum days in Virginia was John Jasper, who preached for more than 60 years in and around Richmond. He was born on July 4, 1812, in Flurvanna county. There were the days of big families for they were looked upon as assets. In the slave system, these large families were important for they added more laborers to the plantation or more property to be sold to the slave dealers. In such a family, John Jasper was born. He was the youngest of a family of 24 children.



John Jasper was a full-blooded African Negro, which was evident in his appearance. He was a product of the slave system and saw it for a long time. He was required to toil as any slave until freedom came which was past the noon day of his life.

He grew to manhood at a time when Virginia had in operation a law which made it a criminal offense for any white person to teach slaves to read or write. Jasper did not benefit from education in the schools. He, by some method, learned to read but how is not clear to us for his biographer does not tell us and in all probability he does not know. Jasper read the Bible the only book which he read constantly with care.

Freedom did little for this preacher. His biographer, William A. Hatcher, a prominent white pastor of Grace Street Baptist church in Richmond, said it came too late to touch him with its moulding hand. It was difficult for him to throw off the influence of slavery and he clung more to the traditions of his bond days than the new things which freedom brought.

He was converted when he was 27 years of age and soon after began to preach. As a preacher he soon attracted attention because of his devotion and pious attitude. He was in great demand for funerals before slavery was abolished which indicated, in spite of the prohibition on the Negro preach-

ers after the Nat Turner Insurrection, that the Negro preacher was allowed to preach on certain occasions. This privilege was granted to some Negroes no doubt in spite of the law.

This simple preacher loved justice and practiced it and demanded it of those with whom he associated. Those who treated him ill he held up to scorn and in many cases spoke of them as educated fools which showed his disdain of education. He belonged to that school which felt one did not need to go to school to interpret the Bible.

Jasper was born in slavery and saw and experienced it in every aspect, but he did not have any fear of anyone or group of individuals. He was a born fighter and would oppose what he considered wrong if a whole regiment were against him. Because of this, much of his preaching was denunciatory. His friends resented what was said about him and would tell him what person said about him during the week. He answered these charges in his sermon on Sunday afternoon.

Many of the persons who belonged to his church were the ordinary people. Many had to work Sunday morning and could come

to church Sunday afternoon or Sunday night. The service there at night was large even at the time the present writer was a student at Virginia Union university. When other churches in their Sunday night service had hardly a corporal's guard, this church was was crowded. Reverend Hatcher, Jasper's biographer, says there was a charm in his resentment. He allied himself with the Lord and the assault on him he treated as assaults against Heaven itself. His chief weapon was ridicule which he used with crushing skill when he turned it against his accusers.

Outside of the Bible, we are told Jasper knew little. He did not read books and held himself apart from people. He was almost a hermit. He studied the Bible constantly and with the historical part he was well versed. His biographer says he did not know how his sermons were prepared but they showed they had been prepared with care and patience. He never carried any notes in the pulpit with him but spoke without notes to give better play to his imagination. His mind was very active when he was in the pulpit.

His biographer says that if he were preaching on a historic subject he could paint pictures which would burrow into ones soul and remain there until the end. Reverend Hatcher paid him a great compliment. He said that he remembered more of the things which Jasper said than the things he had heard all the other preachers say in all his life. There is little doubt of Jasper's influence as a preacher.

Many intellectual people were disgusted with John Jasper because of his sermon on the "Sun Do Move." It is easy to see how he took such a subject for he read only the Bible and he interpreted it incorrectly. He did not have ability to deal with such a subject. This sermon was unfortunate for his reputation, for it displayed him before the world in a bad light. The world of science seemed to be contrary to the Bible and, of course, Jasper had to take the Bible.

His biographer felt that he was wasting his time on something he did not understand. He was referred to by another writer as a person with an astronomical turn of mind and thought if he had had the advantage of an education, he would have been one of the foremost scientists of his time. He was

an outstanding preacher around Richmond and Petersburg in the last half of the nineteenth century and the first part of the twentieth century. He died March 30, 1901.

Geneva's Beloved Uncle Jack Dies At Age Of 101



bus, Ga. P 4 A
He left the plantation on Christmas day, 1865 and went to work for Mrs. Mary Roberts about 75 miles away. The woman's husband, a doctor, had been killed in the Civil War.

Uncle Jack came to Alabama in 1870 to work for Billy Clark who lived at Abbeville. Uncle Jack's mother and father had moved to Clopton the year before.

Geneva became Uncle Jack's stomping grounds in 1882 when he and 44 other Negroes from Barbour County were brought in to turpentine timber for Chris McLaughlin.

On Oct. 16, 1913, Uncle Jack said he was "saved" and that he never touched a drop of drink after that. He was always a devout Christian and belonged to the Holiness Church.

Uncle Jack's wife, Aunt Sally Engram bore him 17 children, and he outlived them all except four. He married Aunt Sally in 1884 and lived with her till she died in 1947.

He loved to boast.

He was the "best" cotton grower, syrup maker, and box chipper in collecting turpentine.

Uncle Jack even made the "best" whisky in town. He called it "Jack's Best."

Town Nursed By Jack

Geneva was nursed by Uncle Jack. He helped the little town on the river through her childhood and into adulthood by laying out streets and cutting down her trees to make right of ways. He built many of her homes too.

Part of his long, long life was spent on the Choctawhatchee River before the turn of the century. Earning a dollar a day, Jack helped haul cotton and naval stores to Caryville.

Uncle Jack had a big bump on his head. How do you think he explained it? A coconut fell on

his head. Jack used to relate that years ago he was digging a well when someone up and dropped the coconut on his noggin.

GENEVA NEGRO DIES—Uncle Jack Thomas is shown in his chair before his death this week. The Negro, who was a friend of thousands of white people in south Alabama, was a pioneer of Geneva. He helped to clear many of the streets and built homes for people there. He was a favorite of Geneva white children, who often asked him about the early history of the town. Uncle Jack said that he was 101 years old.

By MRS. D. H. MORRIS III
Advertiser Correspondent

GENEVA, ALA., Dec. 29—They buried Uncle Jack this week. Now a mound on the side of a hill serves as a monument to the last person in these parts who could talk about the days before the Civil War. 20

Uncle Jack was a Negro who had lived 101 years. His name was Jack Thomas, but everybody around here just called him Uncle Jack. Everybody loved the old man. 12-30-51

His formula for a long time was simply put: "I tends to my own business and leaves others alone."

Death came to the old Negro in the home of Mr. and Mrs. D. H. Morris, Jr., where Jack had worked ever since the early

Jack Was Familiar Sight

Uncle Jack was a familiar sight on the streets of Geneva as he peddled his straw brooms. He sold the brooms because he didn't have anything else to do. Only a month before his death he was still plying this humble trade.

Uncle Jack was born in 1849 in a log cabin on a plantation owned by Dr. Sebe Austin near Colum-

Matron Who Lives To Be 100 Years Old Recalls Slavery, Civil War Days

BALTIMORE

A woman who witnessed the funeral procession of President Abraham Lincoln in 1865 celebrated her 100th birthday, Tuesday, receiving a card of congratulations from Mayor Thomas D'Alesandro and flowers from members of Bethel AME church.

She is Mrs. Alice Sampson, of 741 Dolphin st., who has outlived her entire immediate family (she was the oldest of seven children); her husband who died in 1895 and eight of her 13 children. She has only five daughters living now, all residing in Baltimore.

They are: Mrs. Agnes Thomas, widow and housewife; Mrs. Esther Hawkins, housewife; Mrs. Alice Pulell, truant officer of public schools and Mrs. Sarah Sampson, visiting teacher.

"I have lived to see my fourth generation, the small white haired matron said. The youngest of the clan is her great-great-grandson Bernard Hawkins, one-month-old son of Mrs. Esther Hawkins.

Joy And Sorrows

Looking back through the century, Mrs. Sampson claims that she has seen many years of joy and sadness.

Lincoln's funeral procession is still vivid in her mind. She was 13 years old at the time. "I can still see the people lined up for miles along Calvert st.," she said, closing her eyes.

"The coffin was on a long board with four wheels. It was drawn by six of the blackest horses you've ever seen. Walking beside the horses were six tall-very dark-skinned men. And there were thousands of soldiers."

Then she smiled as she recalled the first time she had stood with the crowd on Calvert st. to see the president. It was in 1860, she was eight-years-old, and people had lined up along Calvert and Franklin sts. to see the procession of the newly-elected president.

'Never Showed Up'

"There was a procession, all right," she laughed, "but Lincoln never showed up. He was in Washington all the time when we thought he was coming to Baltimore."

Her soft, motherly voice trembled slightly as she remembered

the days of slavery and the Civil War. Because her grandmother, while still in her teens, had received free-papers from her owner, Mrs. Sampson and her immediate family were born free persons.

Her grandfather, the Rev. Nathaniel Peck, founder of Israel Methodist church which once stood on the corner of Chestnut st., was the first cousin to President James Buchanan who preceded Lincoln.

Letters In Congress Library

Filed in the Library of Congress are personal letters which the Rev. Mr. Peck sent to his mother while he was a missionary for the government in Africa in 1820.

Mrs. Sampson's father, Nathaniel Peck Jr., was a musician. A member of 'Bridges' band which supplied dance music for white aristocrats, (there were no white musicians at that time she explained) he played the guitar, clarinet and bells.

Although slaves were not allowed to mix with free people,

er wore shoes and my would always catch me at him. Then she'd tell me, 'Don't look at Uncle Dennis' feet. He doesn't own shoes.

"Then there was a little girl, Josephine who used to come over and play with us. She always wore the same blue and white plaid dress which outlived her. I remember my saying, 'Don't notice Josephine's clothes. That's all the white people will give her.'"

Remembers Slave Block

Mrs. Sampson can still visualize the slave block that stood in front of the Customs House, downtown, although she never saw any slaves sold there.

And she will never forget the time she disguised herself as a mourner in her grandmother's black dress because she was afraid a man named Jacob was coming to make her a slave.

It seems that as a member of the state legislature, he had drawn up a bill ordering all free persons to be made slaves. However, on the morning he was to introduce his bill, he was found dead in his office. "No one knows exactly how he died," she said.

Civil War

Although only nine - years - old when the Civil War broke out, Mrs. Sampson easily recalls the unopposed attack upon the city by union Gen. Benjamin Butler and his small force.

The incident occurred at the start of the war after a small group of secessionists had started a riot with a regiment from Massachusetts which was passing through the city to Washington. Mrs. Sampson states that most of the fighting took place on Pratt st.

For three weeks, Baltimore was in the hands of the rebels who used Calvert depot as a drilling station. General Butler, appearing before secessionists were able to spread throughout the state, posted his guns on Federal Hill, overlooking the city. The rioters fled.

Mrs. Sampson says the next morning she was awakened by her grandmother's shouting, "get up! Get up! General Butler is here with his guns pointing to the city and he's going to blow us all to pieces!"

The frightened woman was

calmed that afternoon when a group of union soldiers conducted excursions to the hill to show the residents the guns.

First Casualty

The first colored Baltimorean soldier to be killed in the war, Mrs. Sampson says, was a George Jones. While planting the union flag on Park Pillar, somewhere in the south, he was reportedly shouting 'Never let it trail in the dust' The rebels shot him.

Mrs. Sampson was nearly 11-years-old when the emancipation proclamation was issued in 1863. "I don't think anyone went to bed that night," she said. "There was such shouting and carrying on all day and night. My, that was a racket. I couldn't sleep at all!"

Met Frederick Douglass

When Frederick Douglass came to Baltimore he lectured from Israel Methodist church. "I certainly felt proud that day, Mrs. Sampson reminisced.

"My grandfather let me present Douglass a flag and Bible from the fifth ward Republican club and then I ushered him to the reception they had prepared for him. I really thought I was 'Miss It,'" she laughed.

There were no free schools for colored children prior to the Civil War, Mrs. Sampson said. Tuition cost \$3 a quarter. When she was five, she learned to read from an ABC card with 150 other youngsters in the kitchen of her aunt, Mrs. Emma Imes.

By the time she was twelve, ministers had opened their churches during the day for use as schools. The Bible was the only book available for reading. However, McGuffey's Reader was used in later years.

Free Schools Begin

After the Civil War, Mrs. Sampson states that two white teachers from Massachusetts came to Baltimore and opened a free school in Bethel AME church. When 500 children showed up the first day, ministers saw the need for more free schools.

As a result, tuition charges were dropped from all church schools. According to Mrs. Sampson, Sharp st. Methodist and Bethel AME churches were the first colored churches in the city. During her childhood there was no Baptist church.

The first Episcopal minister she ever knew was the Rev. Harrison Webb who founded St. James PE church.

When Bethel AME moved from Saratoga st. to Lanvale and Druid Hill ave., one of her sons was the first to be baptized at the new location. Mrs. Sampson, having joined the church in 1882, when she nearly died from childbirth, is the oldest member of the church.

Fountain Of Health

A small, frail woman, Mrs. Sampson has never been in the best of health. When she was 13, her white physician advised her to drink water from the fountain of health which was located at Calvert and Eager sts.

"The fountain was located in the front yard of a big house called Carroll's Mansion," she explained. "Every morning for several months, I had to get up at 6 and go there. Unfortunately, when the mansion was torn down a few years later, the fountain disappeared."

Whether or not this water has been the cause of her living 87 years long and surviving illnesses that nearly caused her death, still remains a mystery.

About 10 years ago, when she fell sick, her children stood around waiting what they felt was the 'inevitable.' She raised up, saw their long faces, and hastily told them, "Go on home, children, nothing is going to happen."

And nothing did happen.

A Seamstress

Up until two years ago, Mrs. Sampson took in sewing, an art which she learned from her mother at the early age of five.

"I started out by hemming ruffles on dresses," she said. "at 18, I was making dresses for a Mrs. Ringold on Saratoga and Courtland sts. Then I went to Prince Georges county and sewed for a Mrs. Tiffney."

After her husband's death, she made her living by sewing. An expert hand-seamstress, she has made "hundreds of quilts" for her children and has sewn all of their clothes from baby outfits to wedding gowns.

Although she learned to use the sewing machine, she has always preferred hand-sewing. If the doctor hadn't advised against her sewing two years ago, she would be working on another quilt now, she said.

The technological and economical changes throughout her time have not been a shock to Mrs. Sampson. As she puts it, "with the help of my children, I have always been able to keep up with the times."



MRS. SAMPSON

Mr. Peck was known to invite them to his home.

No Shoes

"I remember a slave named Dennis who came to our house often," Mrs. Sampson said. "We called him Uncle Dennis. He nev-

er wore shoes and my would always catch me at him. Then she'd tell me, 'Don't look at Uncle Dennis' feet. He doesn't own shoes.

amusement in watching television. She enjoys the Kate Smith and Arthur Godfrey shows and a 'high-tone' (opera) singers. She also reads magazines and newspapers and is up to date on the latest world events. "There's nothing else for me to do now," she explained quietly. "I'm just waiting for the Lord to call me."

Horseless Trolley

However, she does admit that the first horseless trolley which was operated by a cable in the middle of the street, frightened her. "The car ran on Greene st., and made so much noise that I was afraid to cross the street," she commented. But the invention that played the biggest joke on her was the loudspeaker on the graphophone in 1895 when it was used by res-

Ex-Slave Was a Triplet

Death Ends Matron's Life at 107-Year Mark

NEW ORLEANS—Death last week brought to an end a full and eventful life when Mrs. Jenetta Young Lightfoot 107, died in the home of her youngest daughter at 521 Richards Street.

The centenarian, a former slave, was born Dec. 25, 1844, on a plantation near Labadieville, La., as one of a set of triplets.

Mrs. Lightfoot was married June 10, 1867, in Torris, La., moving later to Donaldsonville, where she spent most of her life.

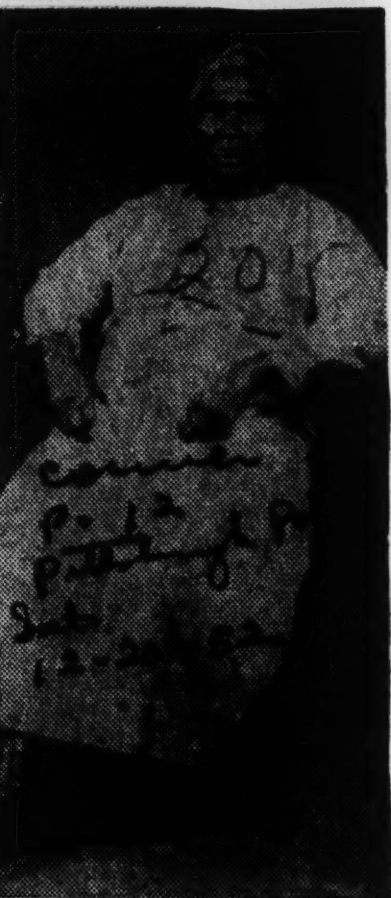
She took up residence in New Orleans twenty-three years ago.

SHE GAVE BIRTH to eleven children, three still living. The other eight died, all over the age of 60.

Some time ago when the Courier carried a feature story on Mrs. Lightfoot, it mentioned the fact that she had never been sick in her life. She also never wore glasses and could thread a needle as good as any youngster. Old age overtaken the spry, little lady.

Survivors include twenty grandchildren, thirty great-grandchildren, and ten great-great-grandchildren.

Funeral services were held last Tuesday evening from the First Emanuel Church on Erato Street, with the Rev. Colbert Pye officiating. Interment was in Holt Cemetery on City Park Avenue.



MRS. JENETTA LIGHTFOOT
... 66 survive her eventful life

began selling small tracts of land with final disposition being made at public auction in February, 1950.

NYC Church Honors Md. Woman, 70

NEW YORK — Mrs. Florence Farrant, 70-year-old British resident of Silver Spring, Md., was honored here Nov. 16 at St. Martin's Episcopal Church.

Mrs. Farrant was referred to on the parish list as follows: "Florence Farrant, 70, who recently rang the bells of St. Martin's was a bellringer at Hailsham Parish Church, England for over thirty years. Each night she rang

Eight White Men Will Bear Casket Of Negro Ex-Slave

TALLADEGA, Ala., (AP)—Mayor Wallis Elliott and seven other prominent dega white men will carry casket of a 111-year-old Negro slave at his funeral tomorrow.

Uncle Jack Riddle died last Saturday following a month's illness. He was sold as a baby in his mother's arms for \$50.

Talladega residents and groups long had taken an interest in the cheerful, keen-minded farmer. His cabin near here was brightened by many gifts from them.

Robert Ku Klux Klansmen called on Uncle Jack a few years ago and presented him with a battery radio set. Asked later what he thought about them, the aged Negro replied: "They were all right. They mean good."

Uncle Jack is survived by his widow, Josie, 97, to whom he was married for 82 years, and more than 80 descendants. He was born in Marietta, Ga.

Active pallbearers beside Elliott will be George Tucker, E. A. Childers, Roy Howell, T. Huey Hix, A. D. McInnish, George J. Porter and Ed T. Hyde. Most of them head local civic groups, and Hix is president of the Talladega Chamber of Commerce.

The funeral will be held at 2 p.m. at the Mt. Pilgrim Baptist Church, of which Uncle Jack was a charter member.

a curfew calling the townsfolk to bed at 8 p.m. This had been run from the same watch-tower for some five hundred years."

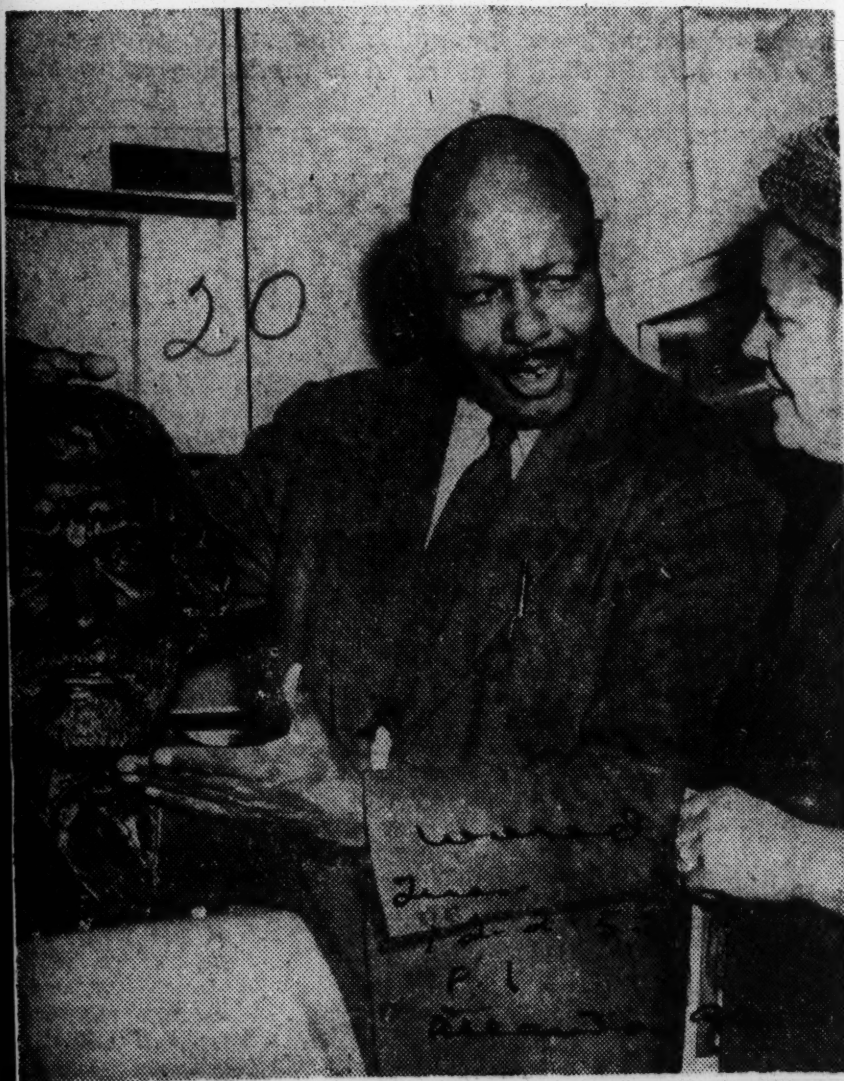
Mrs. Farrant recently came to St. Martin's and nimbly climbed the steep ladder into the belfry, rang several peals of the swinging bells, and played her national county air "Sussex by the Sea" on the Royal Dutch Carillon.

Ex-Slave, 107 Years Old, Dies In Indianapolis

Mrs. Parthenia Rollins, reputed to be the oldest person in Indianapolis or Marion County, succumbed on October 23 at the age of 107 years at her home at 848 North Camp Street. Mrs. Rollins was born a slave in Scottsboro, Kentucky in 1848 and lived during the Civil War period, recalling many of the stirring events of that time. She heard Abraham Lincoln speak on several occasions.

Mrs. Rollins came to Indianapolis 48 years ago and became acquainted with the late Mme. C. J. Walker, founder of the cosmetics firm, and was employed by her as a personal helper and valet.

"Grandma" Rollins, as she was affectionately known, was one of the beneficiaries of the will of the late Mme. C. J. Walker, and received as a consequence of that will \$14,500 from the trustees of the Mme. C. J. Walker estate during the last 33 years, said sum having been drawn in regular stipends.



CENTURY OF NEGRO LIFE — Promoting interracial understanding throughout Detroit, the Detroit Historical Museum is currently exhibiting a collection of historical and cultural mementos depicting "A Century of Negro Life and Culture in Detroit." Oliver LaGrone is shown presenting a bust of Frederick Douglass to Mrs. Josephine Love, chairman of the cultural section. — (Newspress Photo)

Cover Page Features

Dr. Augusta

Born In Norfolk In 1925; First Negro On Medical Faculty Norfolk, Va.

WASHINGTON, D. C. — Dr. Alexander T. Augusta, the University Medical Department,

first Negro to serve on the faculty of any American medical school, a native of Norfolk, Va., is featured as the front cover illustration of the July issue of the Journal of the National Medical Association. This is the fourth in the Journal's front-cover series presenting famed medical history figures.

The historical account by the editor, Dr. W. Montague Cobb, states that Dr. Augusta was also the first Negro to hold a medical commission in the United States Army and the first to hold the rank of Lieutenant Colonel.

ONE OF THE original five faculty members of the Howard University Medical Department,



AMONG HER SOUVENIRS—Atlanta.—Lizzie McDuffie, who was maid to President Roosevelt, sits in her home here with some of the souvenirs he gave her. They include a Bible, a walking cane, a gallon jug with his picture framed by a horseshoe, one of his old hats, a book—"The Roosevelt Omnibus," a bronze lion, an ash tray and several pictures. The painting in the background has never been shown before publicly, according to Lizzie.

—Wide World Photo.

and the only Negro, Dr. Augusta. DR. AUGUSTA applied for membership in the Medical Society of the District of Columbia on September 12, 1869. His name was rejected, as were the names of Dr. Charles Burleigh Purvis, a

He served as professor of anatomy, lectured on diseases of the skin, and from 1870 to 1875 was a member of the staff of Freedmen's Hospital in the division of dermatology and urine-genital diseases. He resigned from the medical school staff in 1877, although he was offered the chair of materia medica at that time.

This rejection precipitated a bitter controversy on the exclusion of physicians from medical societies because of color which raged in Congress and the American Medical Association and set the pattern for racial exclusion by southern medical societies which has uniformly ob-

tained until recent years.
eno

IN 1862, DR. Augusta was examined for the volunteer medical service and in April 1863, appointed a surgeon of colored troops. He was assigned to the 7th U. S. Colored Infantry and went with them into garrison at Camp Stanton, near Bryanton, Md.

As senior surgeon among the Negro troops stationed at Camp Stanton, he outranked the white surgeons stationed there. Two of these addressed a petition to President Lincoln expressing surprise to find themselves under the command of a Negro, and requesting that "this unexpected, unusual and most unpleasant relationship" be in some way terminated. Dr. Augusta was placed on detached service examining Negro recruits at Benedict and Baltimore, Md., throughout 1864, and at a recruiting service at the Department of the South thereafter until hostilities ended.

FROM THE AUTUMN of 1863 to the Spring of 1864, Major Augusta was in charge of the hospital which in the same year came to be called Freedmen's, located at the site called Camp Barker, some distance from the present location of Freedmen's in Washington, D. C.

Dr. Augusta once found it necessary to advise Senator Henry Wilson of Massachusetts, that the Army paymaster at Baltimore had refused to pay him more than seven dollars a month (the pay of a Negro enlisted man after clothing deduction) and that he had rejected this payment. On April 10, 1864, Senator Wilson wrote the Secretary of War and two days later an order was sent to the paymaster general to compensate the surgeon "according to a lieutenant colonel on March 13, 1865, for "faithful and meritorious services."

BORN MARCH 8, 1825 at Norfolk, Va., Dr. Augusta obtained his early education by stealth and secured private tutors in the study of medicine when he was able to find work in Baltimore. His medical education continued at the University of Pennsylvania where Professor William Gibson took an interest in him. During travels to California and Canada he continued his studies as best he could. He obtained the M. D. from Trinity College in Toronto, Canada in 1856 and for some time was in charge of the city hospital there. He practiced in Toronto and in the West Indies before entering the Army.



AFTER 108 YEARS, Isom Morgan, an ex-slave, decides that the horse and buggy days were the best. He opined on his birthday last week that he'd like to see them come back. Morgan might do away with electric blankets, too. He makes patchwork quilts. Here the centenarian poses with his third wife, Sarah, 73.

Man, 112, Explains Long Life Secret

SUFFOLK, Va. (AP) — Growing old is no accident with William Henry McPhailen of Suffolk. He lived to become an old man, to use his own words of last week, because of "right living." McPhailen, who was born in Caswell County, N. C., claims to be 112 years old. He places his birthday as Nov. 6, 1840, in Caswell County, N. C.

105-YEAR-OLD EX-SLAVE LAYS ASIDE HIS FIDDLE WHEN AGEING FINGERS 'CAN'T PLAY ANY MORE'

Beauchamp Dispatch Oct. 4-5-52
Uncle Lum in Earlier Days Was Musician With Barnum and Bailey and Sells Brothers Shows
Chesapeake City Advertiser P. 1

NEVER SMOKED, GAMBLLED OR DRANK

GREENVILLE, Ky. — (ANP) — "I can't play any more," Uncle Lum sighed as he laid aside his fiddle last week, just before his 105th birthday.

Uncle Lum is really Christopher Columbus Martin, once a slave whom old men of Muhlenberg county recall as a fiddler very much in demand at but she died. the town parties.

Uncle Lum, as the old man is called by all who know him, was born a slave in Mulenberg county in 1847. He was freed after the Civil War and has since lived with many families in and around Greenville as a farm worker and general handyman.

Now 105, Uncle Lum recalls his several years as a musician and showman. In the old shows with which he toured were the Nelson and Soears show, the John Robinson shows, Sell Brothers show and the original Barnum and Bailey show.

Around Muhlenberg county, Uncle Lum used to be a "Must" for all the parties and shindigs. More tunes have been sawed from his fiddle at pea hullings, ice cream suppers and other frolics than he could remember. And for those who might be skeptical of his age, the men around Greenville who are now called "old" will tell you Uncle Lum was playing at parties long before they were big enough to attend.

For the vital statistics, Uncle Lum has all his teeth but two, doesn't wear glasses, can hear well and still get around with the use of a cane. He has never developed any bad habits. He has never smoked, gambled, or indulged in intoxicants.

Uncle Lum has never married, although 70 years ago he did "wait on" a pretty young lady,

"Somehow, I just never found another girl who meant so much to me," he said.

Uncle Lum lived through the Civil War without mishap. He was nervous at times, but anyone would be who broke ground with oxen within hearing distance of cannon.

A staunch religious man, the aged fiddler has never had one day of formal education. He learned to read with the use of the Bible and with some tutoring by his second owner.

Right now Martin is living with his first cousin a little way from Greenville. He lives in a little shanty in the back yard—but it's home.

Never Too Old! Son, 112, Adopted By Suffolk Couple

SUFFOLK, Va. — The Rev. Mr. and Mrs. W. H. Jones of this city now have an "adopted son," William H. McPhailen — just 112 years old — a native of Creswell (Washington County), N. C.

Mr. McPhailen, who says he was born Nov. 6, 1840, adds that he "jumped at" the chance to get an education following the Civil War and is a graduate of what was then North Carolina State Normal School and has taught, preached and "done a little farming on the side" since that time.

He moved here recently after

er the Joneses were kind enough to invite him. "He's a fine old man. He doesn't have anybody now and we plan to look after him as long as he lives for he is now our son," said Mrs. Jones. He is hale, hearty and has good eyesight.

Woman 115 Is Buried In N. C.

GREENSBORO, N. C. (AP) — Impressive rites were held here March 13 for Mrs. Lethia Morton, 115, with an overflowing crowd in attendance. The deceased attributed her long life to wearing long dresses.

Mrs. Morton's date of birth was listed as Dec. 22, 1836. She died March 9 at the home of her son, Bishop M. H. Morton.

Born a slave on the plantation of Moso Simpson in Caswell county, N. C., Mrs. Morton was known for her religious convictions and sober habits, especially as she grew into womanhood and assumed the responsibilities of a housewife following the days of slavery.

The aged woman contended that by wearing long dresses, she was successful in keeping away germs which short dresses permitted to reach vulnerable parts of the body.

In the yard of a Clayton, Ala., resident still stands the Town Bell, which stood in the center of the town for more than 150 years. During this time it served as the official timepiece of the people of Clayton. It was also used in antebellum days to call together members of the Slave Patrol. The patrol was an organization of overseers whose duty it was to see that runaway slaves were caught and returned to their owners. The "patterroll", as the Negroes called the patrol, was the military police unit of that day and the Town Bell was their siren.

Woman, 115, Leaves 200 Descendants

GREENSBORO, N.C.—Funeral for a 115-year-old woman, Mrs. Lethia "Granny" Morton was held March 14 at Institutional Baptist Church. "Granny" a familiar figure here left some 200 living descendants. She died at the home of her son, Bishop H. M. Morton of 1804 Sherwood St.

Mrs. Morton attributed her longevity to long dresses. She said she was able to keep away germs which short dresses permitted to reach the body. She was born in Caswell County, N.C. and was married to the late Luke Morton and had 14 children.

Had Last Child At 53

One daughter and three sons survive, the eldest living son, William Morton, of Brown Summit, N.C., is 90 years old. Her last child was born when Mrs. Morton was 53 but it died. When she was 100, "Granny" sang a duet with her son, Bishop Morton over a local radio station.

In addition to her daughter and three sons, she is survived by 75 grandchildren, 90 great-grandchildren, 26 great-great-grandchildren, and five great-great-great-grandchildren.

Former Slave, 105, Dies Near Ripley

RIPLEY, Miss. (Special) — One of the few remaining former slaves in this section died the other day. She was Iness Hoyle Gray, a Negro who calculated her age at 105.

Iness died at the home of her son, Frank Gray, in the eastern part of Benton county, West of Ripley. Her family claim that she had an accurate record of her age. Prior to the Civil War she belonged to a member of the well known Hoyle family.

She perhaps had more direct descendants than any person in this section. She was survived by three sons and a daughter; by 52 grandchildren, 48 great-grandchildren, and 25 great-great-grandchildren, a total of 126 descendants. Several of her children died before her, and her husband, Allen Gray, also a former slave, died in 1933.

Know Your History

(Professor of History at Lincoln University,
Jefferson City, Mo.)

By Dr. W. SHERMAN SAVAGE

REV. JAMES PRESTON POINDEXTER

The Rev. James Preston Poindexter was one of the remarkable men of the United States and needs to be better known. W. J. Simmons in his "Men of Mark," published in 1890, says he was a remarkable man and hoped that his sketch would inspire someone to write an extended history of the man.

This has been

been done by

Dr. R. Clyde Minor,

professor of

sociology of Lin-

coln university.

Dr. Minor con-

cludes that he

was a remarkable

man and that he

was respected by

all who knew him.

Dr. Savage

Poindexter was born in the city

of Richmond, Va., Sept. 25, 1819.

He was the son of a Negro woman,

who had a mixture of Indian blood,

and Joseph Poindexter, a journal-

ist employed at the Richmond In-

quirer. His mother died when he

was only four years old. He was

instructed until he was ten years

age. This was before the Nat-

ional instruction and the re-

jection against schooling placed

on Negroes, at least before it

is strictly enforced.

At the age of 10, he was ap-

prenticed to the barber trade. His

ss was the barber of the most

stocratic class of citizens in the

y of Richmond which gave

ing Poindexter another oppor-

nity for improvement which he

embraced by association with the

persons of culture who came to

e shop. He was always ready to

cept instruction from any who

were willing to offer it to him.

Married At 18

Poindexter married at the age

f 18 and moved at once to Ohio,

where he settled in the village of

Dublin, ten miles from the city

f Columbus, Ohio, in an agricul-

tural community. His new wife

did not like agricultural life and

he family moved to Columbus,

where Poindexter lived the rest

f his life.

He continued his education in

his city and took private instruc-

tion from an Englishman, one of

the ablest educators and ripest

scholars in the city. His biogra-

phies do not tell us the name of

his teacher. He continued to

get all he could from his contacts



in the barber trade. He seems never to have given up the process of acquiring knowledge from every source as long as he lived.

He was not in Columbus very long before he joined a small group of whites and Negro citizens who operated a station of the underground railroad for the benefit of slaves on their way to Canada. There were several routes out of Columbus.

Becomes A Minister

Poindexter was converted in the Bethel M.E. church. He was baptized and joined the Second Baptist church in 1840. He was ordained as an elder in 1849 and became pastor of this historic church in 1862. The Second Baptist church had the largest Negro congregation and was the best known largely due to the leadership of this dynamic pastor.

In the pulpit, we are told, he was a convincing speaker but took part in many of the secular things. He insisted that the preacher could not argue the sacredness of his work as an escape from his duty. His ministry gave him an opportunity to express his liberalism.

Rev. Poindexter was interested in education and continued in season and out of season fighting for the right of Negroes to attend the public schools on equal terms as the other citizens. He was a member of one of the visiting committees and complained of the condition of the public school and as a result in 1872 a change was made and the children were moved to a different school. This was not satisfactory and Poindexter and his committee complained; he said salons were on every hand and the site was one of the worst places for a public school in the city.

Elected To School Board

He was elected to public office because he was well prepared and honest. Poindexter was elected a member of the Columbus school board in the year 1887 by a majority of 512 votes. Rev. Poindexter ranging from 400 to 800. He served in this position for ten

years being elected four times from the ninth ward. He was active and served as chairman and on most of the committees of the board. He fought for integration in the public school.

Dr. Minor says it was largely by his effort it was accomplished. He was approved as a trustee of the state school for the blind and was appointed as a trustee of Ohio university at Athens by Governor George Hoadley but was not ratified by the Senate. In 1896 he was appointed a trustee of the combined Normal and Industrial department of Wilberforce university. In 1887 he was appointed as a member of the Board of Directors of the state Forestry Bureau for a term of six years. He was a noble figure and impressed himself on the state of Ohio.

Poindexter fought for the right of full citizenship to all people. He was one of the most fearless and outspoken Negro leaders in the United States and no history of the Negro church can be written which does not take into account his work and the political history of Ohio could not be complete without counting his contribution.

Teen-Ager In Civil War Dies At Age Of 102

NEW YORK —(ANP)— Andrew Jackson sr., who was in his teens during the Civil war, died here last week at the home of his son, Andrew Jackson jr. He was 102 years old.

Jackson, who was born a slave in Orangeburg, S. C. in 1850, had often told his family stories of his youth on "Colonel Bell's" plantation. He had no actual records of the date of his birth since his owner's slave register was burned during the Civil war.

The son reported that his father had worked for 30 years in the Orangeburg grade school as a custodian and that he was sexton of the First Baptist church there before he retired in 1940 and moved to New York.

Surviving besides his son are two daughters, Mrs. Susan Smalls of Boston and Mrs. Olivia Weathers of Brooklyn.

Survivor Of Civil War Plantation Dies

NEW YORK — Andrew Jackson Sr., who was in his teens during the Civil War, died here last week at the home of his son, Andrew Jackson, Jr. of 500 West 175th st. He was 102 years old.

Mr. Jackson, who was born a slave in Orangeburg, S. C., in 1850, had often told his family stories of his youth on "Colonel Bell's" plantation. He had no actual records of the date of his birth since his owner's slave register was burned during the Civil War.

The son reported that his father had worked for thirty years in Orangeburg Grade School as a custodian and that he was sexton of the First Baptist Church there before he retired in 1940 and moved to New York.

Surviving besides his son are two daughters, Mrs. Susan Smalls of Boston and Mrs. Olivia Weathers of Brooklyn.

Ex-Slave Dies At Home in Newark

NEWARK, N. J. — (ANP) — A 99-year-old woman, born in slavery, died last week at her home. She was Mrs. Laura Bland Hamilton, a founder of Bethany Baptist church here, and a member of Pilgrim Baptist church.

Mrs. Hamilton was born on a plantation in Petersburg, Va., and lived for over 80 years with vivid slavery-time and Civil War memories.

Her most vivid memory was of the day news reached the plantation that all slaves were free.

Three years after the war ended, Mrs. Hamilton left Virginia and came to Newark where she joined an older sister. She lived here the rest of her life and was married here to Frederick Hamilton. He died in 1939.

In 1898 Mrs. Hamilton organized a factory in her home for making baby clothes and operated it 18 years.

She leaves a son, two daughters, 13 grandchildren, 17 great-grandchildren, and three great-great-grandchildren.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

BISHOP JAMES THEODORE HOLLY

One of the most distinguished Negroes in the history of Washington, D. C., was James Theodore Holly, who was the son of a laborer in that city. His father, a native of St.

Mary's county, Md., was one of those persons who worked on the **Helped Throw Off Chains**
In this section he took an active



between the slave and the free states, that he grew to manhood.

He moved north with his parents concerned the Negroes of the North and there secured an elementary education which was the extent of his formal education. He continued his education in his contact with men of culture and his own studious habits. One of the great questions which was where they should migrate. It was obvious that they should migrate because the Fugitive Slave Law was becoming more effective each year. There was the possibility of going to Africa. Can

Moves To Canada

He was influenced by the security of the slave laws and like many other Negroes moved to Canada when the slave controversy was at its height. There he was able to secure some assistance

able to secure some experience as a journalist, but later secured a position as a teacher in the city of Buffalo, N.Y. He had also learned the shoemakers' trade and made use of it in his stay in the North.

His parents were members of the Catholic church, but the son became an Episcopalian. He worked and studied and finally became

ed and studied and finally became ordained in the Episcopal church in 1850. He was rector in a western New York parish, and later moved to a parish in Michigan in the same capacity.

From this position he moved to Canada, whether he moved because of the slavery question or whether the opportunity for service was greater in that section we do not know, but he did go to Canada and was the rector of a church there. He later became a rector of the St. Luke's Protestant Episcopal church in New Haven, Conn.

High Place in Masons

He was a member of the Masonic order and held a high place in that organization. He was an authority on the history of the or-

der and wrote many articles for the leading Masonic periodicals. Many of the editors who accepted his articles and many of those who read them did not know he was a Negro. The articles were accepted on the quality of the article and not the color of the skin of the writer.

He was a delegate to the Second Lambeth conference held in England. At that time he was invited by Dean Stanley to preach in Westminster Abbey on St. James Day. On that occasion he preached what was considered a great sermon by all who heard it. Some parts of that sermon have been preserved. This enables us to see the way in which his mind functioned and understand why he is called one of the great distinguished Negroes born in the city of Washington.

He continued work in Haiti until his death. He died on March 22, 1911, at Port-au-Prince. He did much to extend the influence of the Protestant church in Haiti and among Negroes in the United States.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

JOHN W. CROMWELL

On Sept. 5, 1846, was born in the city of Portsmouth, Va., a boy who became a scholar and lawyer. He was the youngest of 12 children. His parents were Willis and

Elizabeth Carney Cromwell. He was born in slavery but experienced little of the horrors of



Here, young Cromwell began his education in the public schools for he had not had the advantage of school before. In that year, he was admitted to the preparatory Department of the Institute for Colored Youth. The principal at that time was Ebenezer D. Bassett, who was later appointed minister to Hayti.

Organizes Private School

John W. Cromwell began his study in this school founded for Negro youth in 1856 and completed his study in 1864. This energetic young man began his teaching the same year in Columbia, Pa., but remained there only a year. In April of 1865, he organized a private school at Portsmouth. At that time, public schools of the South had not been organized for Negroes and the only possibility of Negroes securing an education was in private schools. There were many such schools which came into existence during the period after the Civil War.

Cromwell kept his school in existence until the fall of that year. His next position was in Philadelphia, where he was employed by the Baltimore Association for the Moral and Intellectual Improvement of the Negro People of the City of Brotherly Love. There was much hostility toward Negroes and especially toward those who attempted to improve intellectually.

Shot At But Not Hurt

In May of 1866, young John Cromwell was shot at but fortunately he was not harmed. His school house was also burned to the ground in this period of hostility. This energetic young man did not undertake to rebuild his school, but left the city of Philadelphia and returned to Virginia and began working for the American Missionary Society. He was assigned to the Providence church in Norfolk county, Va. When he went back to Virginia, he took an active part in politics. This was the period after the

This was the period after the Civil War when the Negro in the southern states was a factor in the politics of the South. He was a member of the first Republican convention in Richmond, Va. which was held April 17, 1867, and later he was a delegate to John Minor Botts convention which was held in August of that same year in Richmond. He was active and spent considerable time organizing Republican clubs and councils of the Union League. At the same time he had gone into grocery business but this soon failed probably because he had so many other things he could not give it the attention which the business needed.

Cromwell was impanelled as a United States juror with four other Negroes. He was a member of this juror during the term in which Jefferson Davis was tried. Several cases of federal employees' conspiracy to defraud the government came up during his term. The courts had not been successful in conviction in those cases. It is a difficult case to prove many times to the satisfaction of a jury. This energetic man was a member of the constitutional convention of Virginia and was elected one to the clerks and seemed to have done his work well.

Organized Other Schools

In 1869, he again began teaching and organized several schools under the auspices of the Phila-

Cornwell was also the president of the famous Bithel Literary society and Secretary of the American Negro Academy. He was always concerned about literary contributions. He wrote a great deal about the achievements of the Negro. He was one of the important literary men of the Negro race during the last quarter of the 19th century and the

principal at that time was the saint-first quarter of the twentieth century.

Jackson Coppin.

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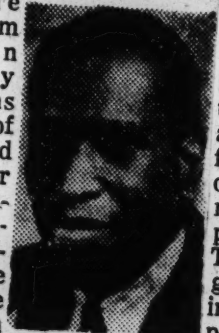
Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

THE NEGRO FIGHTS TO GIVE TESTIMONY IN THE COURTS

The Negroes who moved from the southern states to the West found they were denied their civil rights in many cases as much as they had been in the South. One phase of civil rights which concerned the Negro in the West was equality before the law, especially the right to give testimony in his own defense. This denial of Negroes to give testimony against white men was generally held in the South to be proper.

Many of those who made up the population of the states and territories of the West came from the southern states. They brought customs and many of their laws, and parts of their constitutions. They inserted new constitutions of the West some of the clauses which placed restrictions on the Negroes and mulattoes. The section which concerned Negroes was the right to give testimony in the courts which was denied against Negroes.



Dr. Savage

A prominent Negroes in San Francisco, drew up a protest and published it in the "Alta Californian," which at that time was the leading paper in the state.

This protest was in the form of a set of resolutions which objected to Negroes being disfranchised and denied the right of oath. It further declared that the Negroes of California would use all moral means to secure all rights and privileges of American citizens. This was the first protest by Negroes in the state of California in the interest of their civic and political rights. There resolutions showing that the Negroes were not satisfied and they were willing to fight in order to improve their situation.

This same committee with the addition of G. W. Dennis and James Brown formed a company and founded a weekly paper "The Mirror of the Times". This was the first paper in the state set up to fight for the right of a minority group of American citizens.

Governor Objects

This same problem came up in some of the other states and territories of the West. In 1861, when Nevada was being considered as a territory, a section was added to its organic law which excluded all but white men from offering evidence in the courts of that territory.

James W. Nye who had been appointed governor of that territory wrote to W. H. Seward his opposition to section 13 of the Territorial Act. He said he could not approve section 13 for the reason that it provided that no black or mulatto, Indian or Chinese would be permitted to give evidence in favor or against a white man.

The section further stated that any person, who had one eighth Negro blood, was to be deemed a mulatto and any person who had one eighth Indian blood was considered an Indian. He objected because he said a person who had one eighth Negro blood was not a mulatto, and this sentiment he believed was against the spirit of the age, which was progressive. The

governor felt that such action was inconsistent with the National Civil Partice Act.

All Could Testify

Under that act all could testify, whether Negroes or others who had less than one half Indian blood. This objection to the section in the organic law was not to give the Negro the right to testify but to give those who had less than one half Negro bloods the right to testify. Those who had more than one half Negro blood were to be denied the right and Governor Nye was not concerned about them. The governor was drawing a strong line of demarkation between those who had one half or more Negro blood and those who had less.

It is not at all surprising that we find such a law in Nevada for the reason that many of the people who made up the population of that state came from California. They took many of their laws with them to their new country and thus the reason for the law against Negroes giving evidence in the courts of Nevada. This was not along in the organic law but was supported by the people of that territory in their sentiment toward the Negro.

This same prohibition on Negroes was to be found in the constitution and laws of the other states in the American West. In Oregon, Negroes and mulattoes could not hold property and in fact could not remain in the states. This law, of course, became inoperative because of the Thirteenth, and Fourteenth amendments to the constitution. As late as 1925, the voters of the state attempted to remove this act from the constitution and were not able to accomplish it. Whether that has since been achieved is not known at this time to the present writer.

The Negroes on the Pacific Coast has had to fight for his civil rights like those in other parts of the country. He was able to achieve them and by eternal vigilance.

OUR YESTERDAYS—

County Has Historic Past

BY DR. J. M. GLENN

Macon County is directly connected with events in an extremely far more distant past than many of its present residents may realize. That is shown by a map

issued some years ago by the Alabama Department of Conservation revealing a number of early Indian trails in the state. Among those trails is one marked "Creek Indians Migration Route", showing the route of the Creek Indians—about halfway the state from north to south—from Mississippi (and some way from Mexico) directly through Macon County, and some went on to Georgia. The map does not give any past or present names of places, but the trail near Tuskegee, and in place of it, above, a part of what much later became the noted "Old Federal Road", which was about six miles below Tuskegee. That great migration was in prehistoric days—a fact preserved by Indian traditions.

Another memorable fact about Macon County is that through it ran the northern line (32 degrees and 28 minutes, north latitude) of what was known as British and later Spanish, "West Florida" back in the 1700's. That line ran a little above Selma, a bit farther north of Montgomery, below Wetumpka, and in Macon County between Tuskegee and Notasulga, seemingly about Chehaw. Among my numerous old maps, extending back for some 200 years, one has the territory north of that line of 32 degrees and 28 minutes marked as the "Illinois Country". He named for the Illinois tribes and extending far toward the Great Lakes region, thus including the northern part of our Macon County. Likely a good many Maconites of the present day may not know that they are residing in what once upon a time was both British and Spanish territory, and others may not know

that their section of the county ever had any connection with the "Illinois Country." Maybe not. Incidentally, in speaking of those early days, it may not be amiss to remember that until after the Revolutionary War all of the north latitude (our east-west dividing line from Florida) and up nearly to Tennessee, was a part of the "Georgia", hence a part of the "original 13 colonies" which then gained their independence. Until after that war Georgia extended from the Atlantic Ocean to the Mississippi River, and as Georgia's two places on our national flag (a star and the lower stripe) we of the greater part of Alabama can also claim two places, a star and a direct interest in that lowest stripe. Let us not forget that fact. This, even in many Alabamians may not be aware of it.

The name of "Creek Stand" in Macon County reveals what tribe was predominant there. The Creek Indians derived their name from the many streams, some of them small, in their country. Some ran the northern line (32 degrees and 28 minutes, north latitude) and that name means "Damp or Swampy Ground," so the two names have a similar meaning.

The name of the "Warrior Stand" community comes from Big Warrior, a noted Creek chief, who was friendly toward the whites, and to whom the whites owed much in the stormy days of the past. He was present when Tecumseh, the celebrated Shawnee chief, spoke at Tuckabatchee (1811) trying to incite the Indian tribes against the whites.

He led in greeting Tecumseh there (about six miles below Tallapoosa) and steadfastly counseled the Alabama Indians not to be swayed by Tecumseh's fiery appeals, although Tecumseh's paragonites of the present day may not know that they are residing in Shawnee and his mother a Creek, and they had migrated to the Great Lakes region, seemingly about the time of his birth.

Big Warrior and other friendly Indians rendered great aid to son, formerly Fort Toulouse, being of Russell County, and among other notables entertained there was General Lafayette in his triumphant trip across Alabama in 1825. That night a son of Big Warrior, about half a was born in the tavern to Captain and Mrs. Lewis, and he was named Lafayette Lewis in honor of the celebrated general who had helped the Americans so notably in the Revolutionary War.

Red surrendered to Jackson some months later at Fort Jack- Stand, in old Boromville, in the edge of Russell County, and a- mong other notables entertained there was General Lafayette in his triumphant trip across Ala- bama in 1825. That night a son of Big Warrior, about half a was born in the tavern to Cap- tain and Mrs. Lewis, and he was named Lafayette Lewis in honor of the celebrated general who had helped the Americans so notably in the Revolutionary War.

Macon County records are worthy of preservation.

Know Your History

(Professor of History at Lincoln University,
Jefferson City, Mo.)

By Dr. W. SHERMAN SAVAGE

JOSHUA BAKER SIMPSON

20 One of America's Great Teachers

The subject of Negro History Week for 1952 was "Great Teachers," which, of course, referred to Negro teachers. The subject of our sketch was listed among them. Some persons would ask who Joshua Baker Simpson was and say, "I never heard of him."

Many persons never heard of Joshua Baker Simpson for he wrote little. He is known only by those who came in close contact with him and the students who had the extreme good fortune to study with him. He greatly influenced them as is expressed by several of them. This estimate has been committed to writing by



Dr. Savage

two of them, Dean Charles Thompson of the graduate school of Howard university and Dr. Henry J. McGuinn, professor of sociology at Virginia Union university where Joshua Baker Simpson taught the greater part of his career.

The subject of our sketch was born in the blue grass country of Kentucky, but we know little of his parents. Whether they were free or slave is not known. We are sure he had a great thirst for knowledge, for he came to Aylard Seminary and college which was then located in Washington. This school had been organized by the American Home Mission Society of the Northern Baptist church for the education of Negroes who had been recently emancipated. This school remained in the National Capitol until 1899 when it was merged with Richmond Theological Seminary and became Virginia Union university which is located in Richmond.

Moves to Colby College

Young Simpson was graduated from this school in 1886. He had just begun his quest for knowledge and moved on to Colby college in the State of Maine where he was awarded the A. B. Degree in 1891 and the Masters in 1893. He had made such a good record in Wayland and Colby that he was called back to Wyland in 1891 where he

taught until 1899, when the above mentioned merger was operative. He then moved to the new institution, where he devoted his life to teaching.

At that time in American life an educated man was expected to know and be able to teach several things. Some idea of the things he taught in the college were Greek, Latin, German, economics and sociology; and he taught all of them well, as the students who have studied under him will attest. To mention just a few of those who have exerted some influence of American life will be of value. Dr. Abraham Harris, professor of economics at Chicago university; Dr. Charles Johnson, president of Fisk university; Dr. Charles Thompson, dean of the graduate school of Howard university; Dr. Henry McGuinn, professor of sociology of Virginia Union university; Dr. J. M. Ellerson, president of Virginia Union university; Dr. Robert Daniels, president of Virginia State; and Eugene Kinkle Jones, former executive secretary of the National Urban League, are a few of those who were inspired to nobler effort by this master teacher.

A Master of Languages

He was, as one of his students said, a master teacher of languages. The way he taught these languages was unique. He literally taught the student to build a language. It was an exercise in analysis and synthesis. He insisted not only that the student would get an insight into the meaning of the ancients or moderns but that it would be expressed in beautiful language.

Professor Simpson desired that the student undertook the syntax and held himself responsible for the mastery of details. He was so certain of himself as a teacher he was willing to turn his class over to experts in the field to be graded by them. He corrected the papers in sociology on one occasion and turned them over to Dr. Frank

Gidding of Columbia and asked that he regards them. In reply, Dr. Gidding said they would have been graded at least ten percent higher at Columbia which indicated how thoroughly Professor Simpson taught a class.

A nationally known educator who is now made known to us by Dr. Henry J. McGuinn, who has written the "Profile of Joshua Baker Simpson" for Phylon, the third quarter 1915, said to Dr. George Rice Horey, who was then the president of Virginia Union university, that Professor Simpson was one of the best teachers in this country and that the word had no racial connotation. This educator had arrived at this opinion of what had been achieved by what the students revealed.

Honored At Banquet

Joshua Baker Simpson attracted attention as a teacher while he was still living. A banquet was held in his honor in Washington on May 28, 1939. Charles H. Thompson, dean of the college of liberal arts at that time but now dean of the graduate school of Howard university, gave the main address under the title "One of the Great teachers I Have Known."

Professor Simpson was offered a handsome salary to teach under circumstances which would not leave him free to say what he believed, Dr. McGuinn tell us, and thus he let it be known that he preferred to remain at Virginia Union rather than accept that offer.

It can be seen why he was chosen among the few great teachers the race has produced. This is remarkable because he has written almost nothing which has come down to us, but so remarkable a teacher was he that he was universally recognized as a great teacher. His glory will be immortalized by those who came under his influence.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

BLANCHE K. BRUCE, United States Senator

One of the few Negroes to serve a full term in the Senate of the United States was Blanche K. Bruce. He was born a slave in Farmville, Va., March 1, 1841. He began what might be called his elementary education with the son of his master.

When he grew to manhood, he moved from Virginia to Hannibal, Mo., and there he continued his education by reading, books and papers and everything which came in his way.

Here he also worked in a printing office, which widened his knowledge and Bruce was later a teacher in a school in Hannibal. He had secured some

Dr. Savage knowledge and was able to teach because such persons were scarce at that time, and Negroes who could read, and write well were in demand.

In 1866, he went to Oberlin college where he took special training. What the nature of his work was is not revealed to us, but it brought to a close his formal education. He remained there only a year and in 1867, he was employed on a boat plying between St. Louis and Councils Bluffs. By 1868, he left his job and moved to Floreyville in Bolivar county, Miss., where he devoted his effort to farming.

Bolivar was at that time one of the richest counties in the state. This county was located on the Mississippi and Arkansas rivers and constantly in danger from floods. Bruce was noticed in this country and took an active part in seeing that levies were erected to protect the rich lands of Mississippi.

Becomes Politically Active

Soon after he reached Mississippi, he became active in politics. He was appointed by Military Governor General Adelbert Ames as conductor of election for Tallahatchie county. In 1870 he became sargeant-at-arms in the state senate. This position gave him an opportunity to see politics in action and prepared him for the place he was eventually to occupy.

In the next two years he held many political jobs in Bolivar county, sheriff, tax collector, superintendent of schools and a membership of the board level commissioners. The position of tax collector required that the holder should be bonded. At that time in the South, the only way this could be done was by securing individuals who were willing to assume this responsibility as there were not available in the South security bonding companies. Bruce had little difficulty in securing persons to sign his bond. Democrats, as well as Republicans, were glad to do it.

Wanted Negro Senator

This was the period of Reconstruction and Negroes were taking an active part in the politics of the South. The most powerful Negro political leader in Mississippi was James Hill. As early as 1872, he decided that a Negro ought to represent the state of Mississippi in the senate of the United States

and selected Blanche K. Bruce, as his candidate.

He declared that he could and would put Bruce in the Senate. He was active and diligent for three years in working in favor of a Negro in the Senate. This was the period before the selection of senators by the primary. It was done at that time by state legislature. Negroes were influential politically and in their political caucus they insisted on Bruce and would not move from that position. He was finally elected.

Bruce took his seat on March 4, 1875. It has always been a custom for the new senator to be accompanied to the clerk to take his oath by senior senator from his state. The senator from the state of Mississippi was James L. Alcorn, who had served as a confederate brigadier general and as the first governor of Mississippi under the Reconstruction plan, but refused to accompany this Negro senator to the clerk to take his oath of office. Senator Roscoe Con-



Klin of New York volunteered to accompany the new senator from Mississippi to the desk and saw that the new senator was placed on committees.

Chairman of Committee

Senator Bruce was a member of the following committees: manufactures, education, labor, provisions and improvements of the Mississippi rivers and its tributaries. He was also chairman of a special committee. This committee has to do with the Freedmen's Saving and Trust company which was now defunct. This committee was composed of Bruce, Cameron, Gordon, Wilthers and Garland. He hoped the depositors would be reimbursed for their losses. The only way this could have been done was to secure an appropriation from the Congress of the United States. He was not able to get reimbursement for the despositors but with the aid of the other members of the committee was able to put an end to the salaries of so-called commissioners which were depleting the case on hand. He was able to save some of the assets for the depositors. Much of his time was taken up with the election frauds and confusion in the South. He served in the senate from 1875 to 1881.

When he left the Senate he was appointed May 19, 1881, by President Garfield, register of the treasury of the United States. He served in that capacity for four years. This was the first time this office had been held by a Negro. He was out of office during the Cleveland administration but served for two years as recorder of deeds for the District of Columbia. In 1897, he was appointed by President McKinley to register of the treasury a second time. He did not serve long in this office for he died March 17, 1898. Blanche K. Bruce was in all his action a statesman, but kept in mind the people he represented.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University, Jefferson City, Mo.)

One of the outstanding educators of the Southwest was Joseph Carter Corbin, who was born in the city of Chillicothe, Ohio, March 26, 1833. He was the son of William and

Susan Corbin. What their occupation was is not revealed to us, but perhaps they did whatever they could find like most free Negroes of that time in order to make a livelihood in the free states.

There were no public schools for Negroes in Chillicothe when young Corbin was growing up. The parents were interested in their son's education and supported him in a pay school in the winter season. The son advanced in this school as far as the rule of three, but improved this education by diligent study at home.

When he was about 16 years of age, he entered a pay school in Louisville, Ky. This school was attended by both free and slave children. During this time he studied mathematics as far as analytical geometry and read Caesar and Cicero.

Saves Money For College

During this time, he had continued to work and save his money in order to enter college, and later enter the University of Ohio at Athens, Ohio, from which he was graduated in 1853, with the degree of bachelor of arts.

He later worked as clerk in the Bank of the Ohio Valley Cincinnati, Ohio. He later received the degree of A. M. and Ph D. from his Alma Mater. These in all probability were given as honorary degrees; for the university was not qualified to give such a degree in this country.

He left Ohio and went to the state of Arkansas, as reporter for the Republican Press and was later employed as a money order clerk in the Little Rock postoffice.

This was during the Civil War when the carpet bagger governments were in operation. These governments set up public schools. In Arkansas, J. C. Corbin was elected, in 1872, as the first state superintendent and served until 1874.

He came to Lincoln Institute, now Lincoln University, and taught for two years. He was elected

principal of the Branch Normal College in Pine Bluff, Ark. He also belongs to that small group of Negroes who were elected to high political office. These did not last long, but it did show especially in the case of Corbin; he was as well trained as any superintendent of public instruction in the southern states.

In Name Only

The school was almost in name only. The location was a questionable one. It was probably taken to Pine Bluff for two reasons, that it was near the center of the Negro population, and the provision of the law which set up the school made it mandatory that it should be placed south of Pulaski County.

This school has grown, from a small beginning, to what it is today, the Arkansas State college, a growing institution of the southwest. This educational project began with seven students in a rented building taught by the principal. At that time there were no other persons on the faculty and it was a one man school.

He began the school when social conditions in the United States were difficult. He, as one writer speaking of Joseph C. Corbin said, "He came south and represented a strategic point in the growth of history and blazed a trail through the dense forest of ignorance which was to be found in Arkansas and the south at that time."

The Klu Klux Klan was again becoming active and there were many who felt it was a waste of time to attempt to teach Negroes the rudiments of education. He showed great courage to work in such a hostile atmosphere.

Speaks Seven Languages

He was diligent in the conduct of his duties whatever they were. He was a man of wide cultural attainment. He read and spoke fluently seven languages and was counted as one of the seven outstanding mathematicians of his day and wrote for some of the leading periodicals in that field. He was a lover of music and performed with ease on several of the instruments in that field.

It was not until 1880 that the board of control decided to buy land. Three thousand dollars was set aside for the purpose. The committee which had been appointed

from the board of control purchased twenty-five acres of land for seven hundred dollars. The first building was erected in 1881. In 1887, a girls' dormitory was completed and Industrial Department was completed in 1891. The school was not only teaching literary subjects but now had become also an industrial school.

241 Students Enrolled

"In 1894, there were in the school 241 students and 41 of them were taking work in the industrial department. This was only for boys, but President Corbin began to seek the same provisions for girls. This did not become a reality until 1897. The usual subjects which were given girls were put in the curriculum.

There was another occupation set up for girls, typing and many of them became so proficient that several of them were working for the lawyers of the city. During these years the school was little more than a high and industrial school. The school was set up as a college but was slow reaching that status. The work which J. C. Corbin did for his branch Normal was to lay the foundation for the school which is found in Pine Bluff today.

This man was also the founder of the Arkansas State Teachers association and remained as its President for 25 years. This has been great help in developing the professional attitude to those who taught in the Negro elementary schools.

He served his school for 26 years to 1902, when he was relieved of his duties. The school stands as a monument to this builder. He died January 10, 1911.

Ex-Lee Slave Dies In Virginia

WASHINGTON — (ANP) — Mrs. Anice Baker, former slave of Gen. Robert E. Lee, died recently at her home in Arlington, Virginia. Death came just a few months before Mrs. Baker's 102nd birthday.

Born on the old Lee estate in Arlington, the former slave could recall the roar of guns on the night of the first battle of Bull Run. She often told stories of her childhood in the Lee mansion, and recalled how she used to carry yarn and knitting for the older slaves.

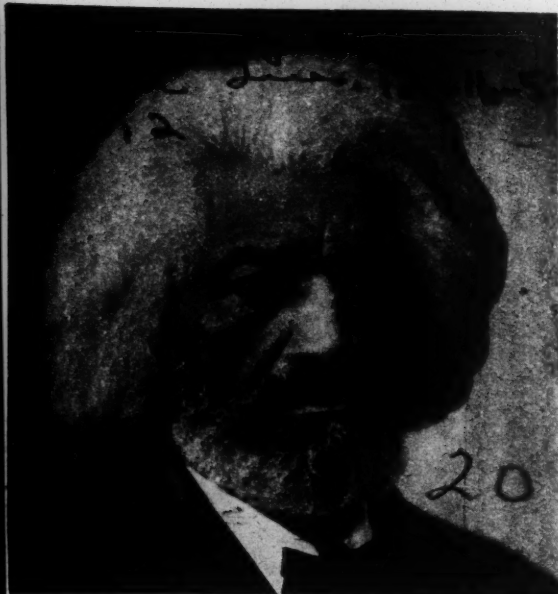
She also remembered how Mrs. Lee made her escape when federal troops crossed the Potomac in 1861 to occupy Arlington. Mrs. Baker's mother was personal maid to Mrs. Mary Lee Custis, mother of Gen. Lee's wife. After Mrs. Custis' death

she became housekeeper for Mrs. Lee.

Miss Florence Baker, daughter of the late Mrs. Baker, said her mother's favorite story was about the battle near Manassas when the slaves could hear cannons booming and wouldn't go to bed for fear that they would have to flee before morning.

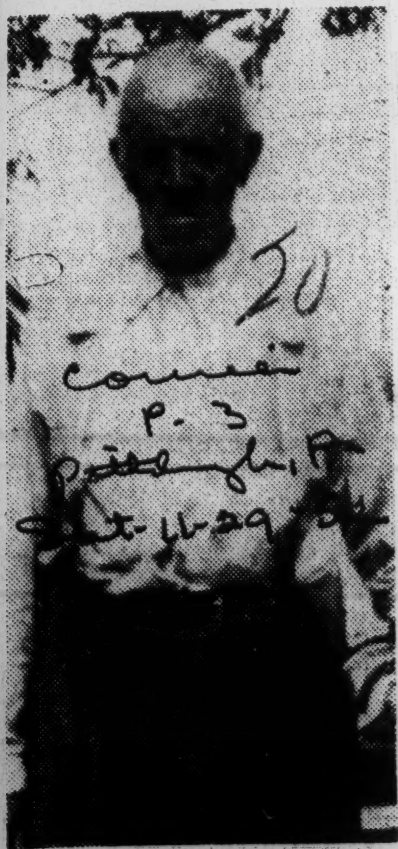
Mrs. Baker's memory was so good according to her daughter, that when the Lee estate was reconstructed in 1925, the former slave was called in to help see that things were just as they were before the Civil War. She was able to tell where the furniture was placed and where children slept.

In addition to her daughter, Mrs. Baker is survived by two sons, James and Harry Baker, three grandchildren and two great grandchildren.



FOUGHT FOR HIS PEOPLE—Frederick Douglass, born a slave, died a leader. He had been the greatest Negro abolitionist orator, U. S. Marshal for the District, D. C. Recorder of Deeds, and Minister to Haiti. The Star gave four columns to his obituary on February 21, 1895. A new 1952 junior high school bears his name. His Anacostia home is now a library for colored children.

Mississippian Active at 104



BEN DAVIS

SALLIS, Miss. — Ben Davis J. resides with his daughter, Mrs. Emma Harmon. His main hobby is woodcutting. He is a member of the Bunker Hill Baptist Church.

Six of his children, four boys and two girls, are still living. He and attends services often.

Mme. Walker Confidante, 107, Dies In Indianapolis

INDIANAPOLIS, Inda. — Mrs. Parthenia Rollins, 107, reputed to be the oldest person in Indianapolis, died Oct. 23 at her home, 848 N Camp st., here. Mrs. Rollins, born in Kentucky in 1848, heard Abraham Lincoln speak on several occasions.

Funeral services were held at Stuart Mortuary in Indianapolis Saturday. Survivors are Mrs. Sarah Wagoner Pryor, daughter, and two grandchildren, Rollins and Rosie Wagoner. Last rites were conducted by Elder Morris Golder of Christ Temple Church here.

Coming here 48 years ago, Mrs. Rollins became acquainted with the late Mme. C. J. Walker, founder of the cosmetics firm, and was employed by her as a personal helper and cook. She was famous during Madame Walker's era for the delicacies and foods she served when entertainments were given.

She contributed great energy and much encouragement to her employer who was then struggling to get her business established. "Grandma" Rollins, as she was affectionately known, was one of the beneficiaries under Mrs. Walker's will and received \$14,000 from the Estate during the last 33 years.

The trustees of the Walker estate are A'Leia R. Nelson, company president; R. L. Brokenburr general manager; Willard B. Ranson, assistant; Violet D. Reynolds, secretary, and F. E. DeFrantz, board member.

Funeral expenses for Mrs. Rollins were also borne by the trustees of the estate.

Ex-Slave, 104 Yrs. Old Still Feeling Fine And Working

DUBLIN, Ga., Oct. 7.—A 104-year-old ex-slave here admits he "sloved" in a little during the broiling summer heat, but says he is still in excellent health and overseeing his huge farm.

Daniel Cummings was 104 years old Friday, and the oldest citizen in Laurens County with no intention of giving up that honor. "Uncle Dan," as he is called by

neighbors, still supervises his business property in Dublin and his farms.

Declaring himself in excellent health, Mr. Cummings admitted he missed going to church one or two Sundays last summer, because of

the heat. Cummings has come a long way from slavery to his present position as land owner and business man, held in the esteem of citizens of Negro and white races in Dublin and surrounding areas.

Ex-Slave Who Became Teacher, Dies At 91

Mrs. Susie McBeth, 91, who rose from slavery to become a Mississippi school teacher for 58 years, died last week, in the home of her grandniece, Mrs. Shirley Fitzgerald, with whom she had lived for the past 10 years.

Mrs. McBeth was born on a plantation in Yazoo county, Miss., in 1861. At the age of 19 she became a grade school teacher in a Negro school in her native state.

While teaching she graduated from Roger Williams college in Nashville, Tenn. At the age of 77 she retired from teaching and moved to Chicago with her grandniece. Her husband, Thomas, a barber, died in 1912.

In her later years, according to relatives she made scores of hooked rugs and crocheted items.

all without the aid of glasses.

Ex-Slave Now 112, Honored By Chicagoans

A 112-year-old former slave who was in Georgia when the news arrived Jan. 1, 1863, that Abraham Lincoln signed the Emancipation proclamation, was hailed with a birthday party last Saturday at the Dearborn Homes housing project.

Mrs. Savannah Russell Dunlap, was 23 years old when she heard that Lincoln had signed an act forbidding the holding of slaves. Mrs. Russell was born on a Georgia plantation in 1840.

"All of us were filled with joy," she said. "We got in a crowd and started to sing."

Neighbors in the housing project, where she lives with her daughter, Mrs. Alice Edwards, 67, arranged a party and gave Mrs. Dunlap a sweater, apron and cake. After the Civil War her family lived on a small plot acquired in Tennessee.



THEY REMEMBER THE EMANCIPATOR—Larry Solomon, 10-year-old son of New York News photographer Chick Solomon, made his ninth annual pilgrimage to Newark, New Jersey, where he placed his traditional floral salutation in the lap of the great emancipator on the occasion of President Abraham Lincoln's 142nd birthday anniversary. Dr. Ralph J. Bunche, director of the United Nations' Trusteeship Committee and famed "disk jockey," Willie Bryant accompanied the little New Yorker on the jaunt. "Uncle" Willie, who doubles as a captain of New York's Auxiliary Police, was recently voted the "Mayor" of Harlem in a popular poll.

Famed Hunter Dies

HOT SPRINGS, ARK. (ANP)—Pete Gantrot, famed hunter of the early 20th and late 19th centuries, died here last week at the age of 105. Gantrot, because of his superior marksmanship in his younger days, was rated the most desirable hunting companion in the state.

New York Outlawing Slavery in 1790

BROOKLYN — (ANP) — Records, some yellowed and crumbling from age, telling of the earliest success of the American Negro in his more than 300 year struggle to break the shackles of slavery, were exhibited in a show case in the Hall of Records as a feature of Negro History week.

The exhibit was prepared on behalf of County Clerk Francis J. Sinnett by James A. Kelly, deputy county clerk and borough historian. It traced the history of the Negro in Brooklyn from Francisco to Jackie Robinson.

The earliest manuscript, dated 1660, listed Francisco as one of 23 property owners of the Town of Bushwick. The latest was a contract made by Jackie Robinson with the Dodgers dated 1947 and listing his salary as \$5,000.

In the display was a collection of photostats of documents called "Man's Inhumanity to Man." It told of the flogging, burning and bartering of slaves. There was also a book, "Slave Records of Kings County—1799 to 1826—Flatbush."

Another group of photostats related the abolition of slavery in New York State in 1790. Included in the group was the official record of the voluntary release by John Doughty of his slave, Caesar Foster in 1788.

(Newspress Service Photo)

French Historian Says Malay Slave 1st Around World

PARIS France — A French historian at Paris university has dug up evidence to support his claim that a Malay slave of the Portuguese navigator, Ferdinand Magellan, was the first to sail around the world, instead of the 16th century explorer as history relates it.

Ledee Peillard got his theory after delving into the manuscripts and the log of an Italian seaman in Magellan's fleet, Antonio Pigafetta. According to the accounts, Henrique, the slave sailed with Magellan from Spain on Sept. 20, 1519.

Magellan was killed by Mactan islanders in the Phillipines on April 27, 1521. His will emancipated the slave, but Magellan's lieutenant tried to re-enslave him. Henrique fled for his life after he aided the king of Cebu to murder the expedition's new admiral. Eventually, he arrived back at his home in Malacca, making him the first human being to circle the globe.

Peillard has written a book, entitled "Magellan, My Master" describing the experiences of Henrique. The French scholar has lectured on his findings before hostile audiences at Portugal's university of Coimbra. He plans a series of conferences at the Sorbonne in Paris next year.

RESIDENT DIES AT 105

HOT SPRINGS, Ark. — (ANP) — A 105-year-old Negro, Pete Gantrot, who died very recently left an estate of \$1,788.04. It was announced that he was the oldest resident of the city.

A former barber, Gantrot, had served most of the other residents of the resort. He was Hot Springs' oldest resident.

107-Year-Old Man Dies

AUGUSTA, Ga. — (ANP) — A 107 year old man, Marshall Cason, who lived the first nine years of his life in slavery, was buried last week. His granddaughter, Estella White of Augusta, said that records once in her family's procession showed that her grandfather had been born in 1845.

The former slave belonged to a family of Casons in Warren

county, she said, and took theirs as his family name. She said he went to Jefferson County as a young man-free and had a family near Louisville "raised him." Although she could not recall the family's name, she said they had confirmed the date of her grandfather's birth, and that her own family had kept the record up to date.

She said she recalled as a young girl in Jefferson county a big family Bible in their home, which listed records of her entire family, including her grandfather. That record was lost when the house was burned down, she added.

Cason is survived by two daughters, nine grandchildren, 21 great grandchildren and three great-grandchildren.

Mother Of 13 Dies At 103

DETROIT — Funeral services were held last week for Mrs. Amelia Lauder, 103. Born in Lawrence, Mo., Mrs. Lauder was the mother of 13 children, three boys and 10 girls. There are five now living. Also surviving are 47 grandchildren, 71 great-grandchildren and 16 great, great grandchildren.

Ex-Slave, III, Tells Tales Of Civil War

BURNSVILLE, N. C. — Mrs. Lucinda Griffith, 81-year-old ex-slave, has five generations to tell stories of the Civil War in the "Republican" and stole the corn out of the crib."

TALES OF OLD MACON COUNTY—

Armstrong Church Saw Wilson's Raiders

BY DR. J. M. GLENN

About half a dozen miles below Loachapoka and Notasulga, on the east side of where roads from those two places converge in going toward Tuskegee, stands a small Methodist Church, Armstrong Chapel. It was built before the Civil War, and named for a former local preacher—one not connected with the "traveling work." Another road there goes eastward, by the cemetery, towards Vaughan's Mill and Columbus, Ga. I first knew of that church about 65 years ago, and from Loachapoka, visited it each month in 1901-04.

When Wilson's raiders came through, from Montgomery to Columbus, in April, 1865, some of them camped around that church. One of them possibly may have been a Northern Methodist and seemingly he had a joking spirit because he wrote on the fly-leaf of the pulpit Bible, "This church is no longer the property of the Southern Methodist Church, for now it belongs to the Northern Methodist Church." The two branches split in 1844 over slavery. A lady member of the church, living several miles away, heard of the Yankee inscription, and on horseback she hastened to the church and tore out the fly-leaf, as she felt that the pulpit Bible had been desecrated.

When years ago information was being sought about the church deed it was found that the Court House in Tuskegee had been burned, together with the records. About that burning, at least before 1855, to my own knowledge, there might be some interesting history. However, someone had preserved the original church deed, conveying about an acre of ground, evidently somewhere about a century ago, but the church is well preserved.

Connected with the coming of Wilson's raiders there was certainly an example of Christian

forbearance, by the widow of method of raising corn."

a local Methodist preacher—Evans by name—living not far from the church. Either a Wilson raider, or a bum following that raid, stealing and plundering, came to her home in a drunken condition. Under threats of burning her home he demanded money, which she did not have. Then he set fire to the home, and in a drunken stupor he laid down and went to sleep in the house. Seeing that he would be burned to death, the poor woman managed to drag him out of the house, and then she and her children were left out in the rain and without a home, furniture and provisions. If the reader thinks that she should have left him to burn to death, likely that reader has a good deal of company.

For long over a half century Vaughan's Mill has been a noted fishing place. The tumbling-dam there, where there is a large stone outcropping, kept the fish from going further upstream, so many were caught. In the large pond above, a mode of fishing was to attach baited hooks on short lines to dry gourds, which then were thrown into the water. A fisherman in a boat could then see any gourd being dragged along by a biting fish.

It is very rocky around the mill-site, and some years ago a man in Troy said to this writer, "I was fishing at Vaughan's Mill, and I met a man who could say more funny things than almost anybody I ever saw. I asked him how they could make corn in a rocky place and he replied, "That is very easy. We simply find a big rock, then we place a grain of corn on it, and then we place another big rock on top of the grain of corn and it makes nicely." Said my informant, "I don't remember the man's name," but I replied, "You need not call it. That evidently was an esteemed friend of mine, Charlie Wright, who loved a joke. Nobody else around could have described so graphically that more or less successful

Several years ago there was a very fine pageant there on the church grounds. There were representations of the earliest days around there, including some dressed as Indians, some as traders and early settlers, coming in a well loaded, old-time ox wagon, driven by a very expert old colored driver. The pageant was largely arranged by Alexander Nunn, editor of the widely known Progressive Farmer, an Armstrong-church boy.

Other "boys" of that community are Prof. Robert Hodnette, for over a quarter of a century principal of the Escambia County High School, at Atmore, and his brother, Col. Pierce Hodnette, of the U. S. Army, who for years has been head of the military department of the University of Alabama. Dr. S. T. Slaton was a prominent member of the North Alabama Conference. Prof. Will Nunn for years was prominent in Georgia educational matters, as is now Prof. Willie Glenn Nunn, called by his full name, and a namesake of this writer, as with Glenn Dawson and Glenn Jackson, if the reader most kindly will pardon my saying so. Other names could be called, of the Dubberly, Bufford, Dobbs, Fincher, Slocum Ward, Christian,

Slave Who Became Teacher Dies at 95

LINCOLN, Ga. — (ANP) — A man born into slavery and named after Vera Cruz, site of a Mexican War battle, and who rose to become a teacher, died in the Washington, Ga. hospital last week.

Vera Cruz A. Grier, born on the plantation of Alexander Stephens, reportedly was 95 at the time of death. During his lifetime he had acquired a knowledge of ancient history, Greek and Hebrew and Latin.

Grier lived three miles south of Lincoln and was found lying on the roadside after suffering a heart attack. He had been walking from his home to town.

There is an interesting story

of a colored man, his name designated from his father's earlier inquiries to Alexander Stephens concerning developments at the Battle of Vera Cruz. The slave took his owner's advice when he said: "If you ever have a son, you ought to

Know Your History

(Professor of History at Lincoln University,
Jefferson City, Mo.)

By Dr. W. SHERMAN SAVAGE

JUNIS GROVES

The exodus which began in the South and which was felt in Kansas in 1879, had many other aspects than Negroes getting out of the South. The founding of the Negro towns and the development of the independent Negro farmer are among the most interesting phases of this movement.

One of the most important and best known farmers of this period was Junis G. Groves, who was so many years located at Edwardsville. He was born in 1859 in Green county, Ky. He, like many Negroes in the South at that time, could attend school but little; only two or three months each year. He was able to secure some education by his own effort. Groves came to Kansas in 1878 with the migration of that year.



Dr. Savage

He landed on this frontier with 90 cents in his pocket and began working on a farm for 40 cents a day, but later was increased to 95 cents a day. He was later given nine acres to farm on shares. This proved such a successful project, he was given twenty acres to work the same way. Groves and his wife worked side by side as many families found it necessary to do on this agricultural frontier in order to get a foothold.

Owned 320 Fertile Acres

By the turn of the century, Groves owned 320 acres of fertile land in the famous Kaw Valley. At this time he was called the "potato king". He was called by such a name because of his yield per acre. Groves was able to produce 396 bushels of potatoes an acre, while farmers around him were securing as few as 25 bushels an acre. He attributed his yield to the careful preparation of the soil, cutting all the potatoes by hand, and the cultivation of the plants often during their growth.

While potatoes made him famous Groves also grew other things. 1900 was a typical year of this activity and in that year he sold the following: two carloads of onions, three

carloads of corn, 20,000 heads of cabbage, 35 tons of hay, small quantities of parsnips, carrots and sargum. This was sold at a good profit. Junis Groves was a leader in marketing his and other farmers' produce. He was in this same year Secretary of the Potato Growers Association.

Farm Worth \$48,000

His farm was valued at \$48,000. The house where he lived with his family was a 14 room structure which cost \$5,000 to erect. His barn had also been erected at a cost of \$1,500. There were six other dwellings costing from \$200 to \$1200. The workers on his farm lived in these houses.

Groves continued to improve his land holding and by 1909, had increased his farm to 600 acres. One year later, by 1910, his farm had increased to 2,100 acres which was said to be located on the finest farm in Kansas. The dwelling where he lived had also increased

to 21 rooms and was valued at considerable more than the former dwelling. This was a show place and could be viewed from the interurban from Kansas City to Lawrence.

Junis Groves was what would be called at this time a modern farmer and used as much machinery as was available at that time. He used the latest available cultivators, potato planters, weeders, and diggers and any work that could be done with machinery was done that way. In the time of greatest activity on his farm, he employed fifty laborers both Negroes and whites.

11 Children in Family

The Groves family was blessed with 11 children, three girls and eight boys. When Booker T. Washington visited his farm in 1904, he said these children were being educated with care. At that time, two boys and one girl were attending the Kansas State Agricultural college. The oldest son was finishing

that spring. It was expected these children would carry on the tradition of the family.

This progressive family had other interests than that of farming, which was the major one. They also owned and operated a general merchandise store and they carried a large stock of goods. This store served the farming community of Edwardsville. Mr. Groves bought the potatoes of other farmers and sold them to all parts of the United States. He bought choice seed potatoes from North and South Dakota and sold them to farmers of the Kansas River Valley and Oklahoma.

The Groves family had an interest in mining stock in both the Indian Territory and New Mexico. How profitable this was is difficult to tell. They also owned bank stock in their own state and interest in the Kansas City Casket Company.

7,000 Apple Trees

They also owned a large orchard which in 1904 consisted of 7,000 apple trees six years old from which was gathered four carloads of apples. The peach orchard contained 1800 trees and the pear orchard seven hundred trees, the cherry farm also produced considerable grapes and apricots. The number of trees and the amount of fruit produced would make him a fruit grower. He was in all probability one of the most active fruit growers in the Kansas Valley.

Junis Groves made a great name for himself on the farming frontier of the West by hard work and application to industry. He was much interested in the development of the church and gave fifteen hundred dollars to the building in Edwardsville. His life is an inspiration to those who go on the agricultural frontier and are willing to work.

Next Week: Joshua Baker Simpson.

BACKTRAILS THROUGH HISTORY—

Old Cotton Valley Historic Site

BY DR. J. M. GLEEN

Today Cotton Valley is largely a memory and a cemetery, with a sign about the latter on the nearby paved Union Springs-Tuskegee Highway. Each month in 1893 I used to visit a Methodist Church there by the cemetery. The rear of the church was on high brick pillars, and the church bell was ensconced in a large oak tree in front of it—an unusual expedient. High up, at the back near the leaves on the south side, and hence inaccessible, there was a self-chosen hive of bees. In hot weather honey could be seen running down the outer wall.

The old church is gone, but the material was utilized in the parsonage of the church at Fort Davis, half a dozen miles southward. In 1893, almost 60 years ago, there were about 45 members of the Cotton Valley church, and by actual count 22 of them bore the name of Fort. Whenever I would call the roll, to verify the membership, all of us would be smiling. Much of the "antebellum glory" of the community was then gone, and now there is neither store, mill nor gin on the road. Incidentally, a good many present passers-by think there was once a fort at Fort Davis, but that community is named for a man I knew well—Mr. Fort Davis, whose mother was a Miss Fort and his father a Davis.

In going northward, just beyond the old cemetery marker on the paved highway, on the left is still visible a dim road, also leading to Tuskegee. Not long since, in company with Professors Riley and Wadsworth, of Tuskegee, we followed that old road from Tuskegee to Cotton Valley. Going northward from the latter place, that dirt-road leads by the site of the once fine old Ellington home, on the right, just before reaching Persimmon Creek. The church there burned burned years ago.

By its site once stood Fort Hull, on the old "Federal Road," leading from Fort Mitchell in Russell County and Creek Stand and Warrior Stand in Macon County, then on below Montgomery, toward Mobile. That is a truly historic road, an Indian trail from immemorial days and especially historic since 1805. Also, the site of the old fort is just west of the colored Davisville church on the paved highway, and just beyond that church the paved highway crosses

Tuskegee ponds were so thickly frozen over that hundreds of persons walked all over these ponds, and ice skates were used, and the night of August 31 of the same year an earthquake not only shook up all the Tuskegee houses, but even the large brick Methodist Church was swaying to and fro, as almost unbelievable as that might sound today. I do not wish to experience any more earthquakes, as I did that one. One was more than enough.

A marker is very much needed at the site of old Fort Hull, which played a part in the troublesome days around 1813-1836, and it is to be hoped that soon one will be placed there.

the famous old "Federal Road", along which went a vast number of persons, including former Vice-President Aaron Burr, as a military prisoner being carried to Richmond, Va., in 1807, and in 1825 along came General Lafayette, of Revolutionary fame.

The recently organized Macon County Historical Association at Tuskegee is indeed a worthy enterprise, and should have the active support of all the people of the county to prevent valuable material from being lost. Most gladly, though in all modesty, I am willing to aid in any way possible as I attended school in Tuskegee in 1885-86 and lived there again in 1893. In The Montgomery Advertiser, not long since, I told of the time in February, 1886, that the

He'll Be 102 In October

By JOHN W. NICOLAS

Allen Epps, one time water boy during the Civil War, will be 102-years-old come October 23.

He was born in Union County, S. C., in the year 1850 where he has resided continuously since the days of the Rebellion.

Many of the youngsters during his early manhood now seek his opinion of their ages, it attempting to qualify for Old Age pensions. The county clerk almost always honors Mr. Epps' calculation.

Remembers Civil War

He loves to chat about the battles of the Civil War and to tell of blood flowing down the Shenandoah valley just like water.

For many years he was a tremendous figure in the local Republican Organization. He always had a strange capacity for politics. That is why I think his life is a challenge to all who live in ignorance of vital public questions.

One day after the presidential election of 1936, I met him on the street where he proceeded to dress me down about my support of the Democratic ticket.

Colorful Figure

"Lincoln said slavery is wrong, Nobody has a right to do wrong." The little red-haired fellow with his hat flopping down on the port side was furious.

His goose had been thoroughly cooked.

He might not have been as active in the campaign as he had in previous ones, but he could never divorce himself from the party of Lincoln.

Staunch Methodist

He had his church activities to look after he said. Having been converted to Christianity before being emancipated, he recalled that he had been a member of his owner's church for a brief spell. When the African Methodist Church was established in his community, however, he straightway connected himself with it.

He considered it a facility through which God had extricated many of the beliefs that "Christianity was determined by the color of one's skin, or the shape of his nose, or the size of his feet." I agreed that I could remember how he championed the dignity of the colored christian on its floors.

Self-Supporting Man

He had a chest of tools strapped to his shoulders which he never dropped during the conversation. He had made, he observed, in resuming the chastisement of the "torn-coats", sufficient money to maintain his home and provide for his family for the past 50 years without resort to relief from the government.

And, headed, he had acquired his carpenter's trade in much the



ALLEN EPPS

same manner as his education, "self-taught."

Perhaps the state could relax its efforts than to provide for the education of children, I suggested.

God had not given everybody an equal capacity, was the reply.

"But that doesn't mean that I want to be a slave of the state," he roared. With that pungent remark, the little man with the heavy mustache was on his way.

Ex-Slave Dies In Newark, N. J.

NEWARK, N. J. (ANP)—A 99-year-old woman, born in

slavery, died last week at her home. She was Mrs. Laura Bland Hamilton, a founder of

Bethany Baptist Church here, and a member of Pilgrim Baptist Church.

Mrs. Hamilton was born on a plantation in Petersburg, Va.

She is survived by a son, five daughters, thirteen grandchildren, seventeen great-grandchildren, and three great-great-grandchildren.

Eastern Shore Woman Marks 104th Birthday

P. 7. Norfolk, Va. CAPE CHARLES, Va. — Mrs. Eliza Trower, believed to be the oldest living resident of the Eastern Shore, Virginia, celebrated her 104th birthday on Sunday, August 31, at the home of her daughter, Miss Bessie Trower of Cape Charles. With the assistance of her daughter, Mrs. Trower received her guests.

Mrs. Trower talked freely of her life and attributed her success in marriage and the rearing of her children to her prayers and her faith in her Maker.

MRS. TROWER, daughter of the late Sallie Cypress, was born on the land where the Virginia Ferry Company now operates its terminal at Kiptopeake. Mrs. Trower remembers when she, her mother and only brother walked from Kiptopeake to Cherrystone during the Civil War to catch a boat to Norfolk. In Norfolk she had the opportunity to go to school and it was at this time that she learned to read.

After the war was over, the family returned to the Eastern Shore where the young woman grew up to womanhood under the Christian training of her mother. It was here that she became acquainted with the late Benjamin



MRS. ELIZA TROWER

Trower whom she later married. Unto this union eleven children were born, four of whom now survive.

Carolínians, Tennesseeans Honor Two 100-Year-Olds

GROVER, N.C. — Celebrations in this city, and Nashville, Tenn., marked 100th birthdays for charming citizens, recently.

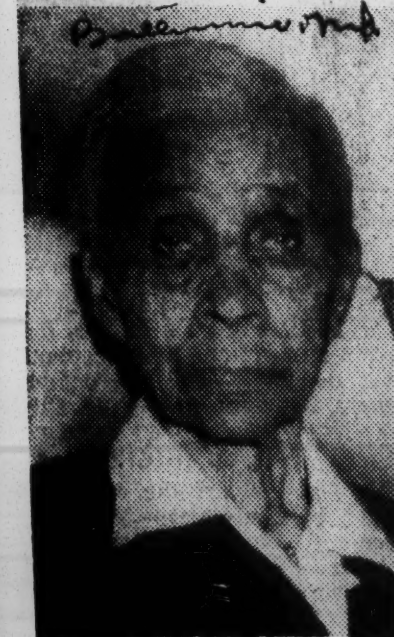
Honorees were Mrs. Mary Graham Bell of Grover and Mrs. Sarah White of Nashville.

Surprise Party

April 4th was a happy day for Mrs. Bell who, born in 1852, was honored guest at the celebration of her hundredth birthday at her



MRS. MARY G. BELL



MRS. SARAH WHITE

old home place where she now resides.

This surprise party was planned by some of the daughters and grandchildren.

The many sons, daughters, foster-children, grandchildren, and great grandchildren present celebrated the occasion.

Mrs. Bell's husband, Wade Bell, died in 1925.

Mrs. Bell gets around well. She still enjoys reading the Bible and newspapers. On beautiful days she spends many hours working with her flowers.

Mrs. Bell is a most entertaining person and a good citizen.

Church Extends Honors

Mrs. Sarah White, 100, one of the oldest living members of the historic Spruce Street Baptist Church, of Nashville, was accorded honors on her birthday by the pastor, the Rev. J. F. Grimmett and many members of her church.

The members of the church gave Mrs. White a gift of one hundred dollars on her birthday, a dollar for each year of her life.

The aged churchwoman has been unable to attend her church since 1948 but still retains a great deal of enthusiasm for the welfare of the church and its membership.

She was baptized at Duck River, in Columbia Tenn. at the age of 12 years and joined the Spruce Street Church at the age of 17 under its first pastor, the Rev. Nelson G. Merry in 1869.



MRS. SARAH WHITE

... 100 years old

Centenarian Celebrates Birthday

NASHVILLE, Tenn. — Mrs. Sarah White, one of the oldest living members of the historic Spruce Street Baptist Church was accorded honors on her 100th birthday by her pastor, the Rev. J. F. Grimmett and many members of the church recently.

One of the most outstanding events that lingers in the mind of the aged churchwoman is her marching from one location of the church to the present edifice many years ago. The members of the church pay her life.

The centenarian has been unable to attend her church since 1948 but still retains a great deal of enthusiasm for it and the membership. She was baptized at Duck River in Columbia, Tenn., at the age of twelve and joined the Spruce Street Church at the age of seventeen, under its first pastor, the Rev. Nelson G. Merry, in 1869. She resides at the home of a daughter, J. C. Napier Courts, South Nashville.

Dies At 115 Yrs. Of Age

HOUSTON "Aunt Mariah," citizen of Slacum, a small Texas hamlet, died at the ripe old age of 115 last week.

A grown woman during the civil war, Mrs. Martha Kane was known as "Aunt Mariah" by all her friends. News of her death reached Houston through a white woman, one of these friends "Aunt Mariah" had been confined to her room at her residence for a niece for the past four or five years where she was often visited by her many friends who made her last years happy with gifts. She lived all her life in what is known as the "Negro Colony" in Eastern Anderson county and just a few years ago saw her first modern home conveniences. Her amazement at such things as electric lights, gas ranges, radios, washing machines and others, during a visit with Mrs. Turner Campe of Palestine, was childlike.

107 Year Old Man Dies; Lived 1st 9 Years In Slavery

AUGUSTA, Ga. (ANP) — A 107-year-old man, Marshall Cason, who lived the first nine years of his life in slavery, was buried last week.

His granddaughter, Estella White of Augusta, said that records once in her family's possession showed that her grandfather had been born in 1845.

The former slave belonged to a family of Casons in Warren county, she said, and took theirs as his family name. She said he went to Jefferson County as a young man-free and that a family near Louisville "raised him." Although she could not recall the family's name, she said they had confirmed the date of her grandfather's birth, and that her own family had kept the record up to date.

She said she recalled as a young girl in Jefferson county, a big family Bible in their home, which listed records of her entire family, including her grandfather. That record was lost when the house was burned down, she added.

Cason is survived by two daughters, nine grandchildren, 21 great-grandchildren and three great-great-grandchildren.

Ex-Slave, 103, Dies

DETROIT, Mich. — (ANP) — Funeral services were held June 21 at the New Hope Baptist church, for Mrs. Gracie Camp, 103.

Mrs. Camp died at Haynes Memorial hospital after a two-day illness.

She was born into slavery at Rome, Ga., in 1848.

Almost every day until shortly before she was stricken Mrs. Camp would get up at 7 a.m., eat breakfast and then go for a walk. She would go to bed around 8 p.m.

Mrs. Camp is survived by a granddaughter, a grandson, two great-grandchildren, and nine great-great-grandchildren.

Ex-Slave, 104 Yrs. Old Still Feeling Fine And Working

DUBLIN, Ga. — A 104 year old ex-slave here admits he "slowed" up a little during the broiling summer heat, but says he is still in excellent health and overseeing his huge farm.

Daniel Cummings was 104 years

old Friday, and the oldest citizen in Laurens County with no intention of giving up that honor. "Uncle Dan," as he is called by neighbors still supervises his business property in Dublin and his farms.

Declaring himself in excellent health, Mr. Cummings admitted he missed going to church one or two Sundays last summer, because of the heat. Cummings has come a long ways from slavery to his present position as land owner and business man, held in the esteem of citizens of Negro and white races in Dublin and surrounding areas.

Plan Memorial To Landing Of First Slaves

WILLIAMSBURG, Va. (ANP)

— A report is being circulated in the Peninsula section of Virginia that some group is seriously considering the establishment of a memorial to the landing of Negroes at Jamestown near here in August, 1619. The memorial would be a religious institution of learning to be located in Williamsburg which is one of the choicest historic spots in America.

Reliable sources say the money is available to purchase the ground and erect at Williamsburg a suitable institution to commemorate this historical event.

America has been able to cope with its problems, both domestic and foreign, without serious difficulties, but the landing of Negroes at Jamestown set in motion a chain of events culminating in the Civil War which almost wrecked the nation.

Persons interested in the establishment of a theological school for Negroes at Williamsburg, it is reported, feel that the landing of Negroes at Jamestown was second only in historical significance to the landing of the first permanent English colonists at Cape Henry on the Virginia eastern shore in 1607.

Little is known concerning the details of the plans for the memorial, but historical circles in Virginia have expressed the belief that there is some significance to the movement and that it is likely to attract widespread interest.

Know Your History

(Professor of History at Lincoln University,
Jefferson City, Mo.)

By Dr. W. SHERMAN SAVAGE

WILLIAM STILL

One of the most active workers in the underground railroad movement before the Civil War was William Still of Philadelphia. He was born October 7, 1821, at Shamong, in Burlington county, N. J. He was the son of Levin and Charity Still. William grew to manhood in New Jersey, but did not have the advantage of an education, for at that time, there were few schools which Negroes could attend.

He worked at wood-cutting and farming as an occupation until he was 23 years of age. At this time, he left the home and went to the city of Philadelphia, which seemed at that time a long way from his home. He entered this city with \$5 in his pocket. This was in 1844, at the time the great agitation over slavery had just begun.



Dr. Savage

Soon he embraced Christianity after he reached Philadelphia. After many other jobs, he was able to secure a clerkship in 1847, in the office of the Pennsylvania Anti-Slavery Society and occupied this position for 14 years. This was fortunate for him, for this enabled him to see the barriers of slavery in its many aspects.

Embraces Christianity

His house was known as the headquarters of the underground railroad system. He dedicated his life to all who were making an effort to escape for oppression. Pennsylvania was in free territory and when Negroes got that far they were free. Many of them got no farther than Pennsylvania for they felt relatively safe there.

It was not until after 1850, when the passage of the Fugitive slave law became effective, and slave-catchers were allowed to look for their victims in the free states that many of the slaves who had escaped had to move on to other places. Most of them went to Canada so that they would be in territory beyond the boundary of the United States. This law effectively

made the fugitive slave chase larger than his abode. His greatest contribution was his book on the underground railroad. He took the accounts from the lips of the fleeing slave. These accounts had to be secreted away, for had they been found in his close of the war. This organization, it would have been absolute proof that he was taking part in the underground railroad. To prevent this, he hid the narratives from the slaves in an attic of the Lebenon seminary where they remained until after Emancipation. This grew into the well known study of Still's "Underground Railroad", which was published in 1873. This book is significant and made available the story of those who escaped in their own words.

He was active in social and philanthropic work and was active in the Freedman's Aid Union and Commission Organization, at the time he was in this business, he accumulated a fortune. He was also the owner of Liberty hall, the largest hall in the United States owned by a Negro before the turn of the century.

He was active in social and philanthropic work and was active in the Freedman's Aid Union and Commission Organization, at the time he was in this business, he accumulated a fortune. He was also the owner of Liberty hall, the largest hall in the United States owned by a Negro before the turn of the century.

Linked With John Brown

William Still was linked up with the John Brown affair. Several of the officers who were with John Brown at Harper's Ferry were member of the Board of Trade of Philadelphia and also corresponding secretary of the Social and Civil Statical Association of Philadelphia. His other publications were pamphlets, "Voting and Laboring" and "The Colored People of Philadelphia."

William Still was one of the persons who provided for us the experiences of the underground railroad, as told by the persons themselves. He died, July 14, 1902.

They had heavy rewards hanging over their heads and any one who helped them was running the risk of implicating himself in the affair. In spite of this, Still took them under his roof and cared for them and also comforted and ministered unto the wife, daughter, and sons of John Brown, while the slave leader was in prison waiting for execution. They came to Philadelphia as strangers, but it made no difference with Still, he cared for them. This all was done with a full understanding of the peril involved and the risk to himself and his family.

In 1860, he left the anti-slavery office and began a business of his own. He had some little knowledge of stones, so he opened a new and second hand store. In less than three years, he was well established and was doing a thriving business. Soon the Civil War broke out and many of the normal business enterprises turned their output to war. Still, in spite of his business, he secured from the Secretary of War, Edwin M. Stan-

ton, a butler's commission at great grandchildren, and one Camp William Penn. The Negro soldiers from Pennsylvania were stationed at this post. Still remained in this post until the close of the war.

Enters Coal Business

When the war was over, in 1865, William Still bought a large lot, built an office, and entered the coal business, and conducted it for more than twenty years. During the time he was in this business, he accumulated a fortune. He was also the owner of Liberty hall, the largest hall in the United States owned by a Negro before the turn of the century.



DUKE FINCH

... dies at 107

CHANGED PARTIES

One of the last trips the aged man made downtown was to change his political party. He told City Registrar William H. Gold to "make me a Democrat." It was then that the age of this veteran citizen was revealed. When asked how old he was, Mr. Gold was amazed when he said, "105."

The family always observed his birthdays, and neighbors as well as friends came in to help him celebrate. He usually had good advice to give to those who were amazed at his number of years:

"Nearly all of my family is blessed with long life. If you do right and follow the Golden Rule, God will bless you," he said.

Besides his children and their descendants, he is survived by a widow, Priscilla.

Charles Funeral Home was in charge of arrangements.

Duke C. Finch, Oldest Citizen In Area, Dies at 107

P. 5 — PITTSBURGH

It took fifteen funeral cars to hold just the family of Pittsburgh's oldest citizen, who died in his sleep last Friday, at his home, 2261 Bedford Avenue.

He is Duke Finch, who was the father of four children, twenty-five grandchildren, thirty-seven

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

JOHN WESLEY DAMEL

One of the best known teachers in Missouri was John Wesley Damel, who served in Missouri state schools longer than any teacher or administrator who has thus far worked at Lincoln University. The early history of Lincoln reveals that the political influence was so rife that it was difficult for anyone to remain long at the school. In spite of these difficulties, John Wesley Damel remained to round out a longer span of service than anyone up to this time.



Dr. Savage

John W. Damel was born at Florida, Mo., Sept. 6, 1858, and was the second son of Nelson and Diana Damel. His mother died when he was only 12 years of age and he was reared by his grandmother. Young Damel was born before the close of slavery but he grew up during the period of adjustment which came with the close of the Civil War. He had to make his own way early and was forced out of the age of seven to take care of a little boy. He was fired with a desire to secure an education. How he was stimulated is not clear at this time, whether it was because he observed in the family where he worked that the children could read or whether he was influenced by some members of his own family to know the value of education.

Moves to Hannibal

When very young he moved to Hannibal in order to attend school under the guidance of J. H. Pelham, one of the pioneer teachers in the state. In order to attend school at all, it was necessary for this young man to work. He secured a job with the family of J. Dickson, a businessman of Hannibal which he was able to keep until he finished high school.

After this young ambitious student had completed high school, he left his adopted city of Hannibal for Chicago for the purpose of securing funds to attend college. He had at this early time a burning desire to attend college. It was necessary, as it had been on other occasions, for him to work if he hoped to attend college at all. He was able to find work in the family

of General Phil Sheridan as a house boy. He moved next to the Grand Central hotel where he worked two years and saved his money but never lost sight of the fact that he was working for an education and never gave up his objective.

Admired General Grant

He had learned in his study of American history to admire General U. S. Grant, commander of the northern army during the Civil War, and decided to attend the college Grant once attended, Hiram college. Young Damel was welcomed on the campus of Hiram college when he arrived there as would be the case in many small colleges. He had to do what hundred of boys have to do, work while attending college.

This ambitious young man was able to secure work in the home of one of the professors and was able to stay at Hiram college for five and one-half years with the assistance of Mr. Dickson of Hannibal, Mo., and what he could do for himself. He was graduated with the degree of bachelor of philosophy on June 16, 1887.

After his college work was finished, he returned to his home but experienced difficulty in securing a position so that he could make use of his training. Young Damel was not the kind of person who would sit around and assume that the world was unkind to him but was willing to take what he had and do the best with it he could. He was offered a position in the elementary school at Cameron, Mo. He accepted this work in the elementary school even though he was one of the best trained men in the state at the time. Young Damel remained there two years, but in 1889 he was called to Lincoln high school in Kansas City, Mo., to teach science. He remained in Kansas City until he came to the Lincoln Institute during the administration of Dr. Inman E. Page.

It was the usual procedure for the school to confer upon its graduates the degree of master of arts if they had made a success. This was in many cases done in three years. J. W. Damel was called back to Hiram college and awarded the degree of master of arts in 1890.

He was in charge of the science department at Lincoln Institute. In 1901, he was made acting president for a short time. During the time he was acting president, his place in the science department was taken by another. When the presidency was filled, that left J. W. Damel without a position at Lincoln Institute. He again showed his true qualities by taking what he could find to do until he could secure what he wanted. He taught two years in the public schools of California, Mo., but was recalled to his position in the Science Department by President B. F. Allen when he became president in 1902. J. W. Damel continued his advanced study in spite of low salaries. He spent one summer at Drake University and two summers at Iowa State College at Ames, Iowa.

This energetic man took part in many fraternal and educational associations. He was a charter member of the Missouri Association of Negro Teachers. He found time to pastor churches in Fulton, Columbia, and Jefferson City, which he did for expenses. This showed his great interest in humanity.

Professor J. W. Damel, spent over 40 years of service in Lincoln University and thus far has been the only person made an emeritus professor. Through all of the year of turbulence this man remained which shows what a remarkable person he was.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

One of the most remarkable men of the Negro race was Benjamin Banneker. He was born November 9, 1731, in the state of Maryland. He was the son of Robert and Mary Banneker. The father was a native African, but when he secured his freedom, he took not the name of his master, but that of his wife, Banneker. His father purchased, in 1737, a farm of 100 acres for 17,000 pounds of tobacco.



Tobacco was the currency used and expressed value more than money; as is well shown by the famous Parson's Cause. This farm was only ten miles from Baltimore, located in a primeval forest with few roads and houses, which were miles and miles apart. Baltimore was then only a village of 30 houses and was very hard to reach.

In these surroundings, young Banneker grew to manhood and attended one of the private schools of that neighborhood. He was an apt student and advanced rapidly. This was the limit of his formal education, but the work which he secured was through Benjamin continued to study and read all the things which came his way.

An Extensive Reader

He worked on his father's farm while reading whatever he could find in his field of mathematics and science. Benjamin was the oldest of four children and the only son. Upon the death of this father in 1757, he assumed full responsibility for the management of the farm. He was a constant visitor at the country store which was more than a place where one secured groceries, but was a source of information. Benjamin because of his knowledge, was always welcome there.

One of the most remarkable contributions of this man was a clock, which he constructed. He had only seen a watch and with this as a model, he was able to construct a clock with most of the parts made of wood and fashioned by his own ingenuity and skill. It kept time for more than 20 years and was said to be the first clock made in America. This clock was completed in 1753.

Banneker became a friend of

George Ellicott, who furnished Banneker some of his scientific books and materials. He let this Negro friend have May's Tables, Ferguson Ashmole's lunar tables and some astronomical instrument. The material could be understood only by those who were well advanced in mathematics and Ellicott said he would explain them to Banneker. This unusual Negro took the material home without any aid save his own effort, and was able to understand these materials and to make corrections in calculation upon them. He became interested in astronomy, and at the age of 56 devoted his attention almost exclusively to its study.

Because of his interest in farming and the needs of the farmers of his locality, he considered the feasibility of preparing an almanac which would utilize his scientific knowledge for the benefit of the farmers of Pennsylvania, Delaware, Maryland and Virginia.

Lays Out Washington City

One of his great achievements and one of the efforts which brought him fame was his work at Andrew Ellicott in laying out the city of Washington in the District of Columbia. When the national government went into operation in 1789, it was located in Philadelphia. The states of Maryland and Virginia ceded land to the federal government for the purpose of the capitol.

This land had to be surveyed and the boundaries established. Banneker was asked to take part in the work. He helped to locate the site of the capitol building, the executive mansion and many of the departmental buildings. He was very much pleased with his work with the federal government, but when it was over, he returned to work upon his almanac.

Banneker was much interested in the welfare of the Negro race and was unmindful of the service he was rendering to the race. In a letter which he wrote to the secretary of state, Thomas Jefferson, he spoke of the treatment of the Negroes and said that he felt the secretary would embrace every opportunity to eradicate the absurd and false ideas and opinion concerning his race. He said further that he was glad to acknowledge that he was of the African race and of that color which was naturally to them of the deepest

eye. He made it plain that he did suffer under the cruel treatment of many, but he was concerned about the treatment of his brethren.

He felt what he was able to do was an eloquent argument in favor of giving Negroes more opportunities to demonstrate that they had abilities that others had. He

condition would be improved. Jefferson sent the copy of the almanac to Condouet, the secretary of the Academy of Science at Paris and member of the Philanthropic Society because Jefferson said he considered the document which Banneker had sent as justification against the doubt which had been initiated against him and Negroes generally. Banneker continued his study of astronomy until his death.

Spoke Up For His People
He felt what he was able to do was an eloquent argument in favor of giving Negroes more opportunities to demonstrate that they had abilities that others had. He

Kansas City's Benjamin Banneker school is named for him.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

FANNY JACKSON COPPIN

Fanny Jackson Coppin is one of the most remarkable educators among the women of color produced in America. She was born a slave in the District of Columbia in the year 1836. This was at a time when the controversy over slavery was causing hostility and war against the North and South. The questions of the right of petition and the distribution of abolition literature were before the Congress of the United States and the people of the country. In the atmosphere of strife and controversy she grew to womanhood.

She was liberated by the sacrifice of her aunt, Sara Orr Clark. This was done while her aunt

was working for only six dollars a month. The price she had to pay for the freedom of the niece was \$125.

Sent North To School

Fanny Jackson was sent to an aunt who at the time was living in Bedford, Mass., the city which offered refuge to Frederick Douglass when he escaped from slavery in Maryland. She was sent to other relatives in New Port, R. I., in order that she might attend school. She attended school in that city and secured the elementary studies.

When she had reached the age of 14, she began a period of service with George H. Calvert, a great-grandson of Lord Baltimore who settled in Maryland. This family took a great deal of interest in the young girl perhaps because they had no children of their own. They taught young Fanny to take care of her health and at the same time gave her every opportunity to advance in her studies.

When she had completed her elementary and high school work she entered the State Normal school at Bristol, R. I. Here, for the first time, she was fascinated with the idea of teaching. She finished her normal school work and entered Oberlin college. She was aided in this effort by her Aunt Sara Orr Clark and Bishop Daniel A. Payne, the founder of Wilberforce university, who



Dr. Savage

helped her secure a small scholarship.

Studies Greek And Latin

Fanny Jackson entered Oberlin college in 1860, which was on the eve of the Civil War. The country was more concerned about war and the slavery question than about the pursuit of knowledge. In spite of this period of unrest, she spent five and one half years at Oberlin. She took the courses in Greek and mathematics which women were not expected to take at that time. She gave a good account of herself and, speaking of her work at Oberlin, she said that she never arose to recite without feeling the weight of the whole African race on her shoulders.

This young woman began her teaching with the freedmen who poured into Ohio. She was impressed with their needs and formed a class of them in her last year at Oberlin. She was greatly impressed with the old men learning to read and spell. If her decision had not already been made to teach, it would have been made after this experience.

Does Well As Teacher

It was the custom at Oberlin at that time to employ 40 juniors and seniors to teach a preparatory class which was no doubt on the basis of academic achievements. Fanny Jackson was told she would be given a class, but if there was any rebellion in the class the faculty would not enforce the matter. She was willing to face this task and try out in her chosen field under the most difficult conditions. She found her

task easy. She had one distinct advantage over most of her classmates because she was a graduate of a normal school. There was no revolt because she was

the master of the situation and the class increased more than was expected.

Fanny Jackson's next move was to Philadelphia to a friends school. She was able to secure this position because the school desired someone to teach those courses she had taken at Oberlin which women were not expected to study, mathematics and the classics.

In the fall of 1865, Fanny Jackson began her work at the Institute of Colored Youth, now the Cheyney Training school for teachers. It is now one of the teachers' colleges of the State of Pennsylvania. After she had been teaching at the school only four years she had to assume the direction of this normal school. There was a great need for the training of teachers but she was certain that there was a need for these young Negro pupils to learn something of vocational work.

This was brought forcibly to her attention by her attendance at the Centennial Exposition of 1876 held in Philadelphia.

Gets Trades Established

The only place where a Negro boy could learn a trade was in the House of Refuge or the penitentiary. After much effort, she had the pleasure of seeing her effort bear fruit. Bricklaying, plastering, carpentry, shoemaking, printing and tailoring were provided for the boys and dressmaking and millinery for the girls. She added new phases, typewriting, stenograph and cooking for both boys and girls.

Fanny Jackson married a young minister in Philadelphia, the Rev. Levi J. Coppin, of the African Methodist Episcopal church. He was later made a bishop and assigned to Africa. She resigned from the school and went to Africa with him. There she spent more than 20 years in the development of education for Negroes in and around Philadelphia.

Fanny Jackson Coppin died on January 21, 1933, in Philadelphia after living a full life and dedicating her service to the uplift of mankind.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

ALEXANDER CLARK OF MUSCATINE, IOWA

Alexander Clark, one of the most prominent Negroes of Iowa and one who was known as the orator of the West, was born in Washington county, Pa., on February 25, 1826. His parents were John and Rebecca Clark. Before the mother's marriage to John Clark, her name was Rebecca Davis, the daughter of George and Lettie Davis. At the time Alexander was born, his father who had been a slave in Pennsylvania, had been freed by his master:

Alexander received a limited education in the common schools of Washington county. He was a



very intelligent boy and seemed to acquire knowledge readily and was able to make up in his contact with men what he had had lost in the classroom. He remained in Pennsylvania until he was 13 years of

age, then he moved to Cincinnati, where he learned the barbering trade in his uncle's shop. Here, he was able to attend school for about a year and he showed proficiency in grammar, arithmetic and natural philosophy. This was the extent of his general education.

South On A Steamer

In 1914, he left Cincinnati and went south on the Ohio aboard the steamer George Washington as bartender. He did not remain very long in this job for in March of 1914, he settled at Muscatine, Iowa, where he lived the rest of his life. He conducted a barber shop until 1968 when his health began to fail. This was brought on by the confining nature of the occupation and caused him to seek a more active occupation and one which kept him on the outside.

Alexander Clark was always frugal and accumulated some capital which he invested in real estate. He also bought timberland in the neighborhood of Muscatine and obtained contracts furnished wood for steamboats. This was the time wood was used as fuel instead of coal on the western rivers of America. A few of these investments proved successful and he was able to accumulate considerable property which enabled him to live comfortably in retirement.

W. A. T. Fight For Right
The Negro in Iowa, though
is a ... state had to rig

for civil liberties "as" they did in Missouri and the other border states. Clark took a leading part in this effort. He spoke so eloquently in his tours throughout Iowa that he was known as the "Colored Orator of the West." When the amendment to the constitution was before the people of the state to enfranchise the Negro he was the leader in this effort. A meeting to promote the cause of the Negro was held in Iowa City in 1869 and Clark played a major role.

A staunch Republican, he spoke all over Iowa in the interest of his party. In 1872, he was a delegate at the national convention and in 1876, he was appointed as an alternate to the Republican convention of that year. Because he was so active in his party he was appointed to the office as a reward for his work. In 1873, he was appointed consul at August Cayes, Haiti. Clark refused this position because of the meager salary which the position offered. In 1890, President Harrison appointed him minister and consul general to Liberia. This service was short. He took over his duties November 25, 1890 and he died the following June.

To Court For Schooling

The right of the Negro to attend any school supported by the state was not a privilege after the Civil War in Iowa. Negroes got this right only after they resorted to the court. In 1868, Alexander Clark, a barber in Muscatine at the time, brought suit against the school board of that city on the grounds that his 11-year-old daughter Susan was refused admission into the grammar school attended by white children for the reason that she was a Negro.

The district court ruled that the board of education of Muscatine had no right to require children to attend a separate school because of color, race, religion, or economic status. This case was carried to the state supreme court in the case of Geriod Smith and Charles

children could not be excluded McGee Alexander died and Clark for but was refused because of physical disability. He was a member of the AME church and worked in it all of his life.

Alexander Clark was in the early days one of the most prominent Negroes in the state of Iowa. He fought for the civil rights of Negroes in that state and the Mississippian West.

Alexander Clark was an out-negota, Tennessee, Arkansas and Mississippi. He was outstanding in the Masonic work of the west Prince Hall in the Masonic national offices. He ad-and held many national offices. He was interested in the army organization. He was made deputy and in 1863 he enlisted in the first volunteer colored infantry. This same year, H. first was appointed sergeant major.

Confederate Graves Will Be Decorated—

Montgomeryians Are Invited To Memorial Day Exercises

Tomorrow will mark the 86th observance of Confederate Memorial Day in Montgomery. The public is invited to attend the traditional exercises which will be held at 3:30 p.m. among the graves of Confederate soldiers at Oakwood Cemetery.

The invocation will be given by Dr. Henry L. Lyon, pastor of Highland Avenue Baptist Church.

George Platt Waller, Montgomery, retired foreign service officer, will make the speech in honor of the Confederate dead.

"Dixie" will be played on the piano by Mrs. Margaret Ogletree. Mrs. Joe Dozier will sing. Bugler David W. Fuller will play "Taps."

The graves, according to custom, will be decorated with wreaths made by Montgomery school children. Members of the city engineering department will take the wreaths to the cemetery this afternoon and Cub Scouts will place them on the graves.

Memorial exercises at Oakwood Cemetery have been held by the Ladies Confederate Memorial Association each year since 1866 when the association was formed.

Mrs. Pickett C. Smith is chairman of the Memorial Day Committee this year. Serving with Mrs. Smith are Mrs. M. C. Berry, Mrs. C. A. Fonville, Mrs. A. P. Cooper, Mrs. J. T. Mapes, Miss May Cook, Mrs. G. F. W. Keynton, and Mrs. Maud E. Ellis.

Mrs. Gustave Mertins is president of the association.

Man, 107, Born Slave, Dies

AUGUSTA, Ga. (AP) A 107-year-old man, Marshall Cason, who lived the first nine years of his life in slavery, was buried last week. Cason is survived by two daughters, nine grandchildren, two great-grandchildren and three great-great-grandchildren.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

BENJAMIN SINGLETON

The Exodus To Kansas

When the Civil War had closed and the Negroes in the southern states had secured their freedom, there was the question of adjustment. In many of the southern states, he was having some difficulty in securing land that he might cultivate, and when that was possible,

he did not have the money to buy the land. There were some ex-slaves who felt that the best solution was to leave the South and find land elsewhere. The leader in this movement was Benjamin Singleton, better known as "Pap Singleton."



Dr. Savage

Pap Singleton was born in Nashville, Tenn., the time is not available to us. This is not at all surprising, for the date of birth was not kept of slaves so it is difficult to tell when he was born. He says that he was a carpenter by trade and was sold more than a dozen times to different slave owners in the Gulf States, but he always ran away and came back to Tennessee. Finally he ran away and escaped to Canada by the underground railroad. He came back across the border later and worked in Detroit and operated a station of the underground railroad there.

Urged Exodus to Kansas

Pap Singleton is best known to history for his part in the exodus to Kansas in the 70's. When the war was over, he went back to the South to observe what was going on and how the newly emancipated Negro was being adjusted. He found many places in deplorable conditions and decided to do what he could about it. He urged Negroes in various sections of the country to go to Kansas.

Singleton, in testifying before a committee, said that he began this work in 1869, a decade before it created confusion in the country as a whole. Some writers have said the movement was started three

years earlier in 1866. He sent circulars far and wide urging Negroes to leave the South and told them how well those who had gone to Kansas were doing. This kind of a campaign cost money but Singleton furnished this from his own funds and what he could secure from his friends. He spent more than \$600 from his own funds. The first immigrants who came to Kansas attracted no attention whatever and were able to settle on this frontier without any difficulty.

In 1879, this movement had reached its zenith and Negroes were coming in much larger numbers. The papers were taking notice of this exodus and carried accounts of the movement of these people. The cities and states on the way feared that these migrants would not be able to pay for the necessities of life and would become a burden upon those counties through which they passed. The cities which were vitally concerned were St. Louis and Kansas City.

Refused to Bar Migrants

Many of those who came did not have sufficient money to care for their needs and the papers of the period were filled with the conditions of the new arrivals in Kansas. This situation became very alarming and it became a problem for the state. The one governor who took a part in solving this problem was John P. St. John. He was urged to issue a proclamation that Negroes not be allowed to come to Kansas. This the governor refused to do and turned his attention to getting them adjusted and appealed for funds for the destitute.

This movement became one of great importance and by 1880 between 15,000 and 20,000 Negro ex-slaves had come to the states as a result of this exodus. By this time one-third of this number were self supporting and one-third were employed and one-third lived from hand to mouth. These people were gradually adjusting themselves on

the frontier. This movement had its origin with the effort of Pap Singleton.

This exodus became of great importance because there were those who felt this was a political movement. It was brought before the Congress of the United States. The Senate appointed a special committee to investigate the matter and to ascertain if there was any political influence exerted. The committee was composed of Senators E. B. Vance, George Pendleton, and D. W. Voorhees, chairman. This committee made an attempt to call before it those persons who seemed to know most about this movement.

In that case Benjamin "Pap" Singleton said he had brought to various sections of Kansas 7,432 which gives some idea of how active he was in this movement of Negroes on this western frontier. The committee could not agree whether the Republican party had moved these Negroes in order to make Kansas a slave state or whether the Negroes had moved to better their condition. Judging by the evidence given by Negroes who did not appear before the committee, the condition they said was unbearable and anything which offered any relief was welcome and many of them responded to the crusading of Pap Singleton.

The exodus to Kansas is one of the significant movements in the western history and was felt, not only by Missouri and Kansas, but by Colorado and Indian territory. It had many repercussions in the history of this section. Many of the Negro families who attracted so much attention on the agriculture frontier came with this exodus and also the many Negro towns and colonies were the result of this movement. This all seems to have been organized by Pap Singleton and certainly he was the crusader who showed Negroes how they could better their condition by moving to Kansas in 1879.

Minister Nears 100th Birthday

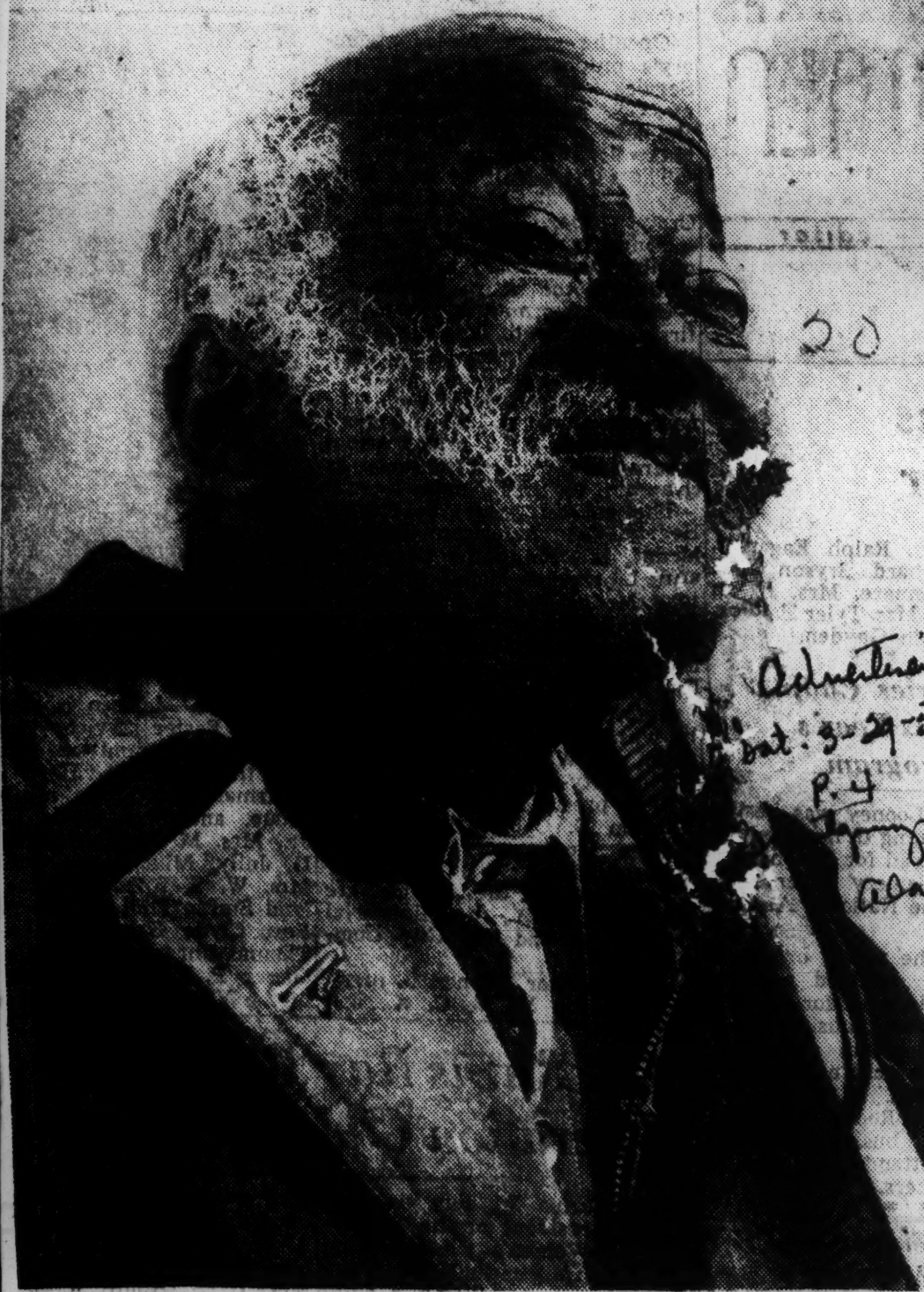


The Rev. J. H. Williams, of 310 W. Hornett street, Benson, N. C., will celebrate his 100th birthday on Nov. 13. He was born in Meretta, Okla., in 1852, and has resided in Benson since 1909. He completed his high school education in Georgetown, S. C., and his B. S. degree from Columbus University in S. C.

Before moving to Benson 43 years ago, Rev. Mr. Williams taught school in Youngs, S. C. The near centenarian has nine children, 37 grandchildren and several great-grandchildren.

This year being election year, he reminisces with his friends of previous elections. (Johnson photo) *

Tom: The Years Of His Decades



PHOTO, WM. H. McDONALD

By William H. McDonald

IN ALL of his alleged 109 years, Tom told so many stories of his vivid life, Jordan never had it so good as he did fact and fiction have merged in a colorful, if unlikely autobiography.

"When the big mens come down here like everything else about him, his to make speeches, I got 'bout \$8 every-age is in doubt. He says he was born day," Tom recalls with a wistful, fast "109 years ago last Christmas Day," buck grin. "More'n I usually make," which would have made it Dec. 25, 1842. The old Negro has been hanging But one Goat Hill denizen recalls that around the Capitol and the State Tom's age jumped from 105 to 107 in Archives Building for years. He has a single week last year.

One thing is certain. Tom is a past master at his profession, which is simply playing to the limit the "yassuh, boss, yassuh" role of ex-slave. He wows the "Yankees," as he disrespectfully calls the tourists from whom fat blessings flow.

A Montgomery photographer estimates that his photo-finishing plant has developed more than 100,000 pictures of Tom, taken by tourists in the past few years.

Eager outlanders visiting the Cradle of the Confederacy pounce on him as if he were Uncle Tom right out of the Cabin. Tom loves it. He knows that when he goes into his magnolia-scented chautauqua of The Old South As He Knew It, the shiny coins cascade into his ever-waiting hat.

NO photographer could ask for a more willing model. Without instructions, he'll lean his tired old chin, just recently shorn of its magnificent white beard, on the yardstick he uses for a cane. "How's dis?" he asks, assuming a profile pose right out of the share-cropper movies.

He's an incurable ham. When the sun is low in the West, he'll pose in front of the First White House of the Confederacy, hand shading his eyes in a classic variation of the *Man With The Hoe*. Experience has taught him that this pose will bring 25c to 50c more than a full-face shot.

He has a sort of informal scale of fees. The brief story of his life, which he uses as an introduction, often goes for a quarter. He'll tip his hat, bow in exaggerated obeisance, and give you a chorus of yassuh-bosses for a dime. If you undertip, he'll tell you in a frank, businesslike voice.

The economy-size version of his life story—at an asking price of 50c to \$1, depending on the embellishment—is popular during guided tours, which he loves.

AS A lagniappe to Advertiser readers and a public service feature to tourists, here is a short version of the Tom Jordan Saga, lights, camera—action.

"Yassuh, I'm 109 years old. I come here with my mama and daddy from Charlotte, where I was born on Christmas Day. We come here in a train what didn't have no engine, just mules pullin' it.

"My mama and daddy and me sold for \$1,000 on a block where the First National Bank is. Major Baldwin bought us and we went to work for him.

"When Mr. Lincoln told us we could go, I went to Texas—that's money country. I stayed two years. When I saved enough money to buy two mules, I come back. Went to work on Major Baldwin's place, doin' my own farming etc., etc."

Tom says the "Major Baldwin" who

bought him was the great-grandfather of William O. Baldwin, vice president of the First National Bank.

"He's been to see me several times and told me he belonged to my grandfather," Baldwin said, "but I don't know anything about him. It might be true, but I never heard it from anybody but him."

Tom claims he's sired 46 children "and maybe more." He's had three wives, more or less by benefit of clergy, and countless girl friends.

He boasts that he and his wives "found two under one heap three times." Which, translated, means he fathered three sets of twins.

WHEN he was "round about 80," one of his women left him for a "little ol' preacher, 23-years-old." Tom admits it was a "fair tussle," and he laughs when he tells the story. But since then his regard for men of the cloth has been fairly low.

"I never give no preacher more than 50c at one time. You can't trust 'em. I know they's gonna git even with me and give me a cheap fun'ral, but that won't bother me none, hee, hee, hee."

To say he was Jefferson Davis' stable boy and general confidant.

"I usta race Mr. Davis' hoss, Queen was her name, at Pickett Springs. I won every race. That was a fine hoss, a blaze-face, chocolate-foot mare. She could sho' go."

Besides preachers, Tom has a less than idolizing regard for three other callings—doctors, dentists and jailers.

"That's why I lived 109 years. Never been in jail, and never been to a doctor or a dentist."

Tom says a doctor will "charge you \$12 for dis, and \$12 for dat, till you wish you was dead nohow."

"When a toof hurts me, I takes a little copperas, puts it on some cotton, and sticks it in the toof. Then I walks around for 'bout a month, and it falls right out." He has one visible toof left.

Copperas, or ferrous sulfate, is an astringent salt once widely used in the South as a panacea. It saw pharmaceutical service as a spring tonic as well as worm medicine for dogs. As Tom attests, it had a marked tendency to cause the teeth to drop out.

Tom attributes his amazing fertility in part to an early love for "Cognac brandy." He doesn't say how he developed such expensive tastes in liquor, but it's not important anymore. "I don't quit drinkin' longer ago than I can count."

The reason for his abstinence: "The whisky they makes now days'll make you fight yo' daddy."

Cigarets, too, leave him cold. "Two puffs, mebbe three, and they's gone. All you got left is smoke."

HE SHAVED off his beard recently, he says, because what with his one toof

and the infirmities of a century of living, "I can't chew as good as I usta." He didn't elaborate, but apparently the weight of the beard was tiring. Tom has a cagey sense of time and without offering any explanation of right up and shook hands wit dem. Dey was standin' right over dere. (Pointing to Highway Department Building.) I won't never forget dat day.

George Washington and Mr. Lincoln both came down here to give a lil' talk I walked right up and shook hands wit dem. Dey was standin' right over dere. (Pointing to Highway Department Building.) I won't never forget dat day.

bit careless about his chronology. "Yassuh, I remembers when" Washington and Mr. Lincoln both came down here to give a lil' talk I walked right up and shook hands wit dem. Dey was standin' right over dere. (Pointing to Highway Department Building.) I won't never forget dat day.

Sometimes, when overcome by his own eloquence in the presence of an attentive, well-naving audience, he gets a

BENJAMIN BANNEKER

Benjamin Banneker, astronomer and mathematician, was one of the first of Americans to make a clock, a feat accomplished with imperfect tools. P. 7

He published one of the first series of almanacs in the United States.

President Thomas Jefferson later named him on the District Commission which surveyed and laid out the District of Columbia.

JAMES DECKAM

James Deckam of New Orleans in 1796 became the first colored physician, and A. T. Augustus was the first Surgeon in the Army.

ABRAM HEWLITT

The first teacher of gymnastics in Harvard College was Abram Molineaux Hewlitt, a professional teacher of boxing, who had established a gymnasium of his own in Worcester.

He was a mulatto of very fine physique, and of respectable and estimable character. In his first year, there was a good deal of activity in the gym, and regular class exercises went on.

PROFESSOR STEWART

The first director of Harvard University's physical education program was a "Professor Stewart."

He was employed as instructor and director of the first gymnasium built in 1859, and remained in charge until his death in 1871.

ARCHIE ALEXANDER

Archie A. Alexander of Des Moines, Iowa has contributed to the field of engineering by his skill in building bridges, installing sewers, and designing engineering material.

Most of the underpasses and bridges in the District of Columbia represent the work of Mr. Alexander.

THOMAS BLADEN

The seventh Proprietary Governor of Maryland, Thomas Bladen, who was in the State Capitol from 1742 to 1746, married a colored woman.

Mrs. Bladen was described 'of middle size, straight make black hair, and of black complexion.

HARDENT TASKS

When President Thomas Jefferson sent Meriwether Lewis and William Clark with 43 men, soldiers and others to find a route to the west, colored help were taken along to do the hardest tasks.

Many of these failed to return, deserting the white men for the Indian camps they found along the way. Many of them married into the tribes.

ALONZO PIETRO

In the discovery of America, the captain of Columbus's ship, Nina, was Alonzo Pietro.

He was among the first to hit

the beach when Columbus took possession of the land in the name of Spain.

JOSEPH RAINEY

At one time, South Carolina had all colored Representatives in the House. Among these were Joseph H. Rainey, Richard Cain, Robert DeLarge, Alonzo J. Ransier, Robert B. Elliott, Robert Smalls, Thomas E. Miller, and George W. Murray.

Alabama elected to Congress Jere Haralson, Benjamin S. Turner and James T. Rapier who served one term each.

*Mrs. C. Gaines
Passes At 106*

Mrs. Caroline Gaines passes at 105 years and 9 months at the home of her son, Wesley E.

Gaines, 851 Goose street at 5:15 p. m. on February 3, 1952. She was funeralized on Wednesday, February 6, 1952 at Mt. Carmel Baptist Church. Interment in Nickwax's cemetery.

Mrs. Gaines was born in May, 1847 near St. Francisville. She was the wife of the late Harrison Gaines.

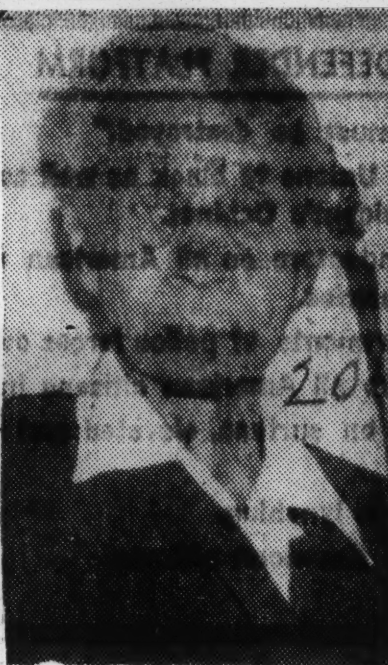
During the 1880's she and some of her family moved to Kansas City, Kansas, but returned to East Baton Rouge after a period of years.

She was one of the founders of The Old Starlight Benevolent Society and the Mt. Carmel Baptist Church where she served as mother until death. 3.1-82

She is survived by one son, one sister, Mrs. Mary Spears; six grandsons: Edgar Gaines of Chicago, Ill.; Harry Gaines and Wesley Gaines, Baton Rouge; Willie Gaines, Seattle, Washington; Matthew Gaines, Alaska.

Three granddaughters: Berthera E. Gaines, New Orleans; Mary Bell Robinson and Myrtle G. Hill, Baton Rouge, Louisiana.

Thirteen great-grandchildren and two great-great-grandchildren and a host of nieces and nephews.



100 YEARS YOUNG—One of the oldest living members of the historic Spruce Street Baptist church, Nashville, Tenn., Mrs. Sarah White was honored recently by her pastor, Rev. J. F. Grammett and 1,000 church members on her 100th birthday. Members of the church presented Mrs. White with \$100—one dollar for each year of her life. She has been a member of Spruce Street church since she was 17 years old.

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

CHARLES THOMAS WALKER

One of the outstanding preachers of America was Charles T. Walker, known to many as the "Black Spurgeon." There was little doubt of his ability to move men when he was in the pulpit. Soon after the close of the war, he was called to the pastorate of the Tabernacle Baptist church, where he remained for more than 40 years.

Charles T. Walker was very much interested in the Holy Land and coming in contact with the section where the Christian church had its origin. He visited the Holy Land several times during his career. As a preacher, he had few peers in the United States. Dr. Carter G. Woodson, speaking of C. T. Walker, said he was probably the greatest preacher of the Negro race in the last two generations.

enough to attend Dr. Savage. He was in the class of Dr. C. H. school, the Civil War was going Tindley who served as pastor of on all over the South and there Tindley Chapel in Philadelphia for was no school for him to attend. more than a quarter of a century. He was taught his alphabet by Walker was able to attract large numbers to his church, including his mother. How she was able to secure the ability to reach and both Negroe and white tourists secure simple elements of an edu- from the northern states. Among cation is not clear because those who visited his church were the slave codes were so severe that it President Howard Taft, John D. was a crime in most of the states Rockefeller and General Rush C. of the South to teach a slave to Hopkins. read or write. 2 11-32 He was a chaplain in the Span-

7-11-32 He was a chaplain in the Spanish-American war in 1898, but returned to his church when this was over. Dr. Walker was called to the Mount Olivet Baptist church in New York in 1899. He remained at that post for five years. While in New York, he was interested in many things which had to do with the up-lift of the race. He was the founder and largely responsible for the spacious 135th Street branch of the Young Men's Christian Association. He also established a similar branch in August 1901.

She taught her children until the 1870s, for the benefit of the northern missionaries came to the people in that city. The Tabernacle South to aid the Negro in his education. C. T. Walker the needs of the community and was transferred from his mother acted as a welfare agency for the to the northern women who had Negroes of the city. In order to come South. Hattie Drew and Hattie Foote take care of such a program, Hattie Foote were the teachers with was necessary to erect a large whom he studied for some time, building. The new church cost \$180,000. In 1874 he entered the Augusta

institute, located in Augusta, Ga. He was active in the National Baptist convention and took part in the organization of that group some time. He seems to have been the first meeting was held in St. Louis, on August 25, 1886, at the Atlanta Baptist college. He was elected as the treasurer of that body and later was elected vice-president. He also taught in a religious atmosphere.

president and vice-president of the Georgia State Baptist convention one of the remarkable preachers and president of the Walker Baptist convention.

He traveled and lectured a great this country has produced. The ideal in various places all over the ministry was his first love and he country. He was much sought after remained in it all of his life.

as an evangelist and he attracted large crowds wherever he appeared. He also was the author of several books of travel and ser-



SIX GENERATIONS gathered at the home of Mrs. Alice Edwards, 2951 Federal St. Sunday, Feb. 10, to mark the 112th birthday of Mrs. Savannah Dunlap, seated. Left to right, standing, Mrs. William Taylor, Benton Harbor, Mich., leaning on the shoulder of her mother, Mrs.

Edwards, daughter of Mrs. Dunlap. Next is great granddaughter, Mrs. Gerry Randolph, Elgin, Ill., great-great granddaughter, Mrs. Glory Means, Benton Harbor, Mich., and great-great-granddaughter, Arlene Nash.—Defender photo.

6 Generations Help Ex-Slave Celebrate Her 112th Birthday

By ETHEL L. PAYNE

"Abraham Lincoln got elected More than we expected. I'm climbing up the golden stairs."

In 1860, Savannah Russell, age 20, a tall willow girl, with a teasing twinkle in her eye joined a circle of happy kinsmen in the Blackhawk country of Georgia dancing with elation at the news of Lincoln's election.

On Feb. 10, 1952, Savannah Russell Dunlap, now too stiff for MacMillen, mother of Wayne dancing blew out the 112 candles MacMillen, head of the Chicago

on her birthday cake and in a deep strong voice sang the old lilting tune again while her great-great-granddaughter, Arlene Nash, five danced for her.

To celebrate her 112th birthday, six generations gathered in Chicago in the Dearborn Homes apartment where Mrs. Dunlap lives with her daughter, Mrs. Alice Edwards.

They came from Milwaukee, Elgin, and Benton Harbor. For this unusual occasion, Mrs. Agnes sell Dunlap, now too stiff for MacMillen, mother of Wayne dancing blew out the 112 candles MacMillen, head of the Chicago

She was born Feb. 10, 1840, in an adobe house built by her father, Lewis Russell, a proud Blackhawk Indian, born in bondage, but never enslaved.

Father Lewis was an expert craftsman, who made the shoes for his nine children and cut out

every piece of garment worn by them. His wife, Mary, spun the cloth and stitched the clothes.

Family Album Intact

Lewis kept a family album in which he religiously inscribed the dates of birth and the names of each of his children. The old album is still preserved and is the possession of members of the family in St. Louis. Lewis died at the age of 117.

But after the long hours of farming, there was fun around the fireplace as the family listened to Father Lewis' inexhaustible tall tales.

Savannah inherited these tales with her father's own brand of humor.

Savannah says that when the bells rang and the drums beat out the news of the Emancipation, Lewis was the first to take his place at the polls.

Savannah was married to Robert Dunlap in Memphis. After his death in 1931, she came to Chicago to live with her only daughter, Alice.

Like the present British line, the feminine gender is predominant in the Dunlap descendants. The six generations on hand last Sunday are completely feminine. Mrs. Edwards' daughter, Mrs. Hallie Taylor, Benton Harbor, Mich., brought her daughter, Mrs. Gerry Randolph of Elgin. Gerry's daughter, Glory Means, came bringing her daughter, Arlene.

Eats Anything

At 112, Savannah's eyesight is good, her voice is strong, her hearing normal, and she hasn't required a doctor in so long she can't remember. She sleeps soundly, eats anything she wants to, and goes for an occasional walk.

Her daughter says that some mornings when she isn't feeling well and is late getting out of bed, she finds her mother already stirring around when she comes into the kitchen.

At 112, it looks like Savannah Dunlap is good for a long time yet.

Ex-Slave Dies at 91

CHICAGO (ANP) — Mrs.

Susie McBeth, 91, who rose from slavery to become a Mississippi school teacher for 58 years, died last week, in the home of her grandniece, Mrs. Shirley Fitzgerald, with whom she had lived for the past 10 years.

Mrs. McBeth was born on a plantation in Yazoo county, Mississippi, in 1861. At the age of 19 she became a grade school teacher in a Negro school in her native state.

While teaching she graduated from Roger Williams college in Nashville, Tenn. At the age of 77 she retired from teaching and moved to Chicago with her grandniece. Her husband, Thomas, a barber, died in 1912.

In her late years, according to relatives she made scores of hooked rugs and crocheted items, all without the aid of glasses.

Ex-Slave, 104

Died In Detroit

DETROIT (ANP) — Funeral services were held Wednesday at the Calvary Baptist Church for Mrs. Amelia G. Lewther, 104, an ex-slave.

She was born Dec. 11, 1847, a slave of the Harvard family at Lawrence Hill, Ga.

The Rev. Jacob C. Giesby, pastor of Calvary Baptist Church, officiated at the rites.

According to reports, Mrs. Lewther was an ardent churchwoman throughout her life, and was allowed by her master during slavery, to attend the white church until after Emancipation. The body of the centenarian was shipped to Dudley, Ga., for burial.

True Brotherhood Once Was The Rule In Leslie County

By JOE HART

HALF a century ago, special observance of Brotherhood Week in Leslie County would have been as unnecessary as a sign forbidding the sale of cocktails at a meeting of the Women's Christian Temperance Union. *Practically speaking, "brotherhood" was the rule, not the exception, in those days in Leslie.*

And it still is, for that matter, in the more remote parts where the people have been denied the advances (?) of progress and development.

The fact that people "got along" was not due to the fact that they had no religious or racial differences, either. They had such differences, but got along in spite of them.

Ex-Slave Was Publisher

I remember that no man in the county was more highly respected than Berry Pennington, a former slave who came from Virginia to publish the only newspaper in the county, The Thousandsticks.

There was some interest in the fact that he had been a slave and had managed to educate himself with the help of some friendly white people. But the fact he was a Negro seemed to cause no more flurry than his habit of wearing shoes.

There were a half-dozen or so other Negro families in the small county seat of Hyden. They got along all right, too. They owned land, voted, helped their neighbors, and were judged solely as individuals by the community yardstick.

There wasn't much talk about religious tolerance.

It was a common belief that an infidel couldn't prosper at farming. His crops would grow up a few inches, and then wither as if they had been hit by a hot blast. But there is no record that any infidel was so foolhardy as to take up farming in Leslie County, so the theory was not readily tested.

Still, the general attitude was that if a man wanted to be an infidel, or a lawyer, he could take his own consequences.

Pack Peddlers Treated Well

Pack peddlers who combed that roadless country for stray pieces of silver were treated with the respect and courtesy given any other wayfarer. Many of them had trouble speaking English, and differed from local residents quite strikingly.

But these peddlers, loaded like pack horses, never seemed to feel the need for any brotherhood campaign. They were accepted, even welcomed as a diversion in community life.

Some returned year after year. And some even started verbal credit accounts.

These true "foreigners" came mostly from Syria, Romania, and the Middle East.

Local residents naturally were curious about customs and life in foreign countries. But nobody seemed to give a hoot about what religion the peddler or any other visitor might have. Nor did anyone bother about the swarthy skin or the strange laments these peddlers voiced as they staggered along under their unbelievable burdens of cheap merchandise.

All of this brotherly treatment and respect was based on the laws of common courtesy and mutual respect. At least, that was true of the local residents. And any deviation brought swift and sometimes terrible reactions.

Curiosity Wasn't Appreciated

Local people had some activities, such as moonshining, that were

frowned upon by the United States Revenue Department. Not because the liquor was distilled, but because the moonshiners objected to paying taxes. Outsiders got into trouble if they showed untoward curiosity in that field.

For instance, there was the case of a man known only as the "Lead Hunter." After he had prowled around for several weeks in the Possum Bend section, looking, he said, for lead in the hills and pearls from river mussels, his welcome became threadbare. He was reported to have left the country in a big hurry and in a pretty terrified state of mind.

Other overcurious visitors have had similar unpleasant experiences.

Apparently, the bigotry and intolerance which bedevil us today were not taken into the mountains of East Kentucky by the early settlers from England, Ireland and Scotland.

Woman, 100, Was 95 When First Treated By Doctor

RED SPRINGS, N. C.—Mrs. Betsy McRae, of this city, who recently celebrated her 100th birthday was 95 years old before she was first attended by a doctor.

Until the age of 91 she was able to do a great deal of work. In 1943 she picked cotton regularly from September through November.

Born of slave parents on Feb. 10, 1852 in Marble county, near Ben-



Journal and Guide
Sat. 3-29-52
Marble, Va.

MRS. BETSY MCRAY

nettville, S. C., she can remember some of the incidents during the Civil War period.

SHE WAS BROUGHT up by George Terry, and a step-mother following the death of her own mother. Mrs. McRae is the widow of Washington McRae who died several years ago.

Although she enjoyed excellent health until her 91st year, she has been confined to a wheel chair for the past six years. Her eyesight is good and she wears glasses only for sewing. Her mind is also clear and alert.

"MISS BITSEY" as she is affectionately called, is the mother of eight children, five of whom are still living. She has 42 grandchildren, 60 great grandchildren and four great-great grandchildren.

Her children are Mrs. Jessie McRae, Red Springs, N. C.; Zannie McRae, Laurinburg, N. C.; Mrs. Sarah James Milles, Raeford, N. C.; George McRae, Bennettsville, S. C. and Harry Lee McRae of Red Springs.

THE CENTENARIAN lives with her youngest son and his wife, Mr. and Mrs. Harry McRae.

The Guest Writer 'Dixie' Northern Born

(From The Daily Oklahoman)

Where among all the anomalies of our history will you find one that is more anomalous than this: "Dixie," the fighting song of a lost Confederacy, was composed in New York City by a native son of Mount Vernon, Ohio. And, even more incongruous, it was the campaign song of the ABRAHAM LINCOLN clubs in the presidential campaign of 1860. Not until the flag over Fort Sumter had fallen was "Dixie" adopted by the South. Then the air that had fired the followers of the first great leader of the Republican Party became the very breath of life to the Democratic South. And now the air is viewed rather grimly by the party that first employed it as a marching song back in the antebellum days.

It was a dark day for DANIEL DECATUR EMMET when he sat down in a cold and cheerless New York boarding house to compose the lines of "Dixie." He had been a fife and drum player in an Army band and then had drifted away with a traveling circus. He had just returned from a disastrous tour of England with the Virginia Minstrels and was in extremely straightened circumstances when he composed his immortal melody. It was the LINCOLN campaign of 1860 that popularized "Dixie." Thereafter it was the turmoil of civil war that made of "Dixie" one of the world's outstanding fighting songs. And today Governor LAUSCHE of Ohio is being urged to have a suitable marker placed at the grave of DAN EMMET in Mount Vernon cemetery.

History of Name 'Dixie' Traced to New Orleans

College Park—For some time the question has presented itself to me about whether residents of Dixie really appreciate their habitat and if they know how it was named.

The word "Dixie" had two origins. In the Citizens Bank of Louisiana, which issued bank notes in both French and English, many people found it hard to see "dix," the French word for "ten." After awhile they began to call the bank notes "dixies" and the bank was called "The Bank of the Dixies." Later it was applied to the Southern states from this origin.

Before then, the name was often heard in New York when Northerners still owned slaves. It was the name of a kind New York master who, forced to sell his slaves, looked back on his home "Dixie Land" as a sort of earthly heaven.

The song itself originated in the North.

Rites For Heroic Soldier Made Civil War History

By RALPH H. JONES

PHILADELPHIA

Destruction by fire of St. Thomas Episcopal Church, 52nd and Parrish St., last week recalls that a most important event once occurred at this Church—called by many the oldest colored Protestant congregation in America.

The first military funeral ever given a colored soldier, Sergeant Major Robert Bridges Forten, was held there on April 29, 1864.

In Congressional Record

Congressman William D. Kelley, Pennsylvania representative in the House, read the details into the Congressional Record on April 30, 1864.

His opportunity to present the facts came through his espousal of a bill aimed at equalizing the pay, rations, clothing and arming of colored soldiers.

Had Military Escort

A military escort from the 43rd Regiment, United States Colored Troops, surrounded the hearse and coffin as it was carried to St. Thomas Church, then located on Fifth St. below Walnut.

Congressman Kelley's remarks further recorded that "sixteen of his late comrades, commanded by a sergeant, formed the funeral escort and fired the three volleys of musketry over the grave prescribed by the army regulations."

Grave in Churchyard

The grave referred to was in the family vault in the cemetery attached to St. Thomas Church. The records further show that Sergeant Major Forten was the son of James Forten, a very wealthy colored citizen who died in Philadelphia.

Late soldier was liberally educated, resided in London, England for several years, and was a commercial agent for an extensive stationary house in the poultry.

Hit By Jim Crow

Further elaboration by Congressman Kelley reveals that while Mr. Forten was in London he received word that his Government had summoned the colored race to arms and was organizing a colored army for the defense of the

Union.

He immediately returned to Philadelphia and enlisted. Despite his excellent education and business experience he was prohibited by existing laws from being commissioned as an officer to command colored troops.

He enlisted as a private although he was 50 years old at the time.

Sent To Baltimore

Assigned to the 43rd Regiment he won rapid promotion and soon held the rank of Sergeant Major. He was detailed on special service and ordered to report to Colonel S. M. Bowman, chief mustering and recruiting officer for colored troops for the State of Maryland.

He was sent to Baltimore where he addressed groups and individual colored citizens as a recruiting officer.

Cites Southern Abuses

Closing his remarks Congressman Kelley said "The bill before us is the more important because our enemies are fiendishly discriminating against colored soldiers."

"They deny the colored prisoner of war all the rights of a soldier."

"They murder colored soldiers in cold blood and then turn to us and cite our example in proof of the prejudice that governs them."

"Why," ask they "shall we recognize the colored man as a soldier entitled to equality with our men while the Congress of the United States, the War Department, and the President withhold from them such recognition?"

"They make them fight without equal pay and without hope of rank and who shall brand us for discriminating against them in pursuance of such precedents as these?"

Cites War Hero

Prior to entering upon the major portion of his address Congressman Kelley pointed out that not only had Chrispus Attucks been the first colored to spill his blood in the repulsion of the British at Lexington but that a Nicholas Biddle, another colored man, had died at the head of 500 Pennsylvania volunteers in the defense of Baltimore.

'Frankie,' Famous in Song, Is Dead

Miss Pessyue

(The Associated Press)

Pendleton, Ore., Jan. 9.—Frankie Baker, who said it was her man who had done her wrong, is dead. No one knows whether she really was the Frankie in "Frankie and Johnny"—the two who were lovers until Nellie Bly came along.

But she said she was the central figure in that song. Twenty years ago she sued Mae West and Republic Pictures trying to collect money over a film about Frankie and Johnny. She did not collect.

For nearly 30 years Frankie, a Negro, talked about needing money from what she called that one part of the story of her life. Possibly it was bitterness over that which led in 1950 to her commitment to the state hospital for the insane here. She died in the hospital Tuesday, aged 75.

Ex-Slave, 114, Taking 4th Wife

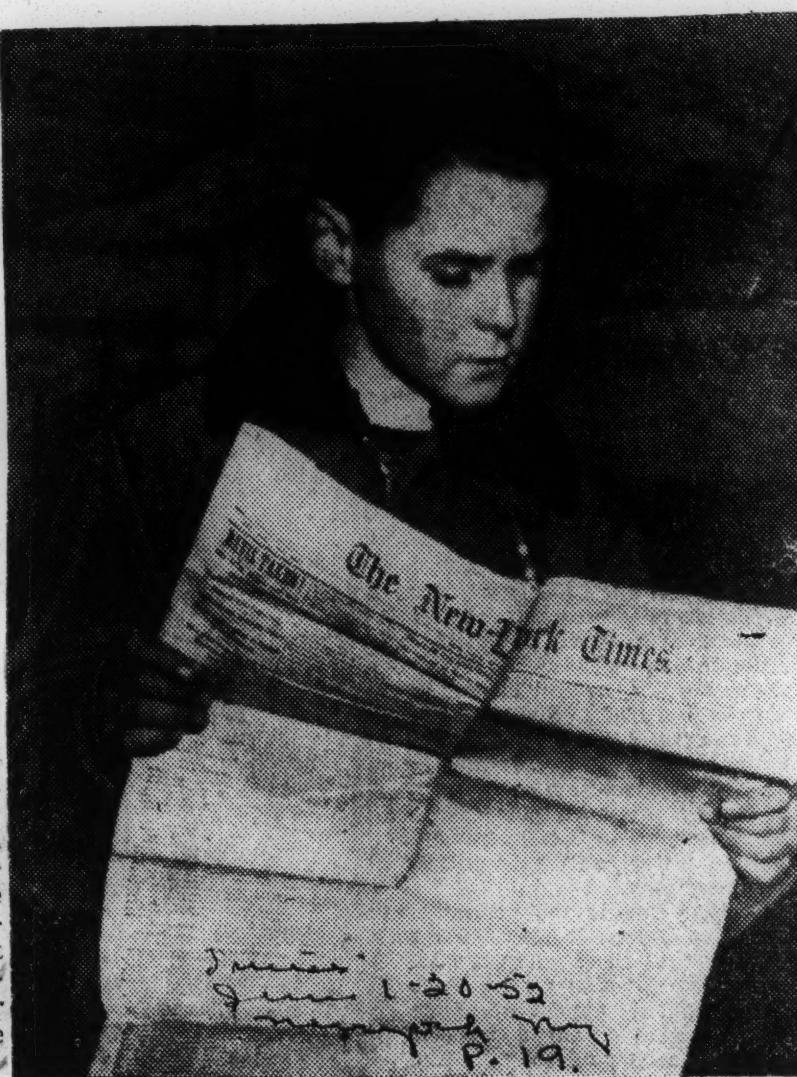
by the United Press. P. 22

GUTHRIE, Okla., Jan. 22.—A former slave who says he is 114 years old will marry for the fourth time here Sunday. He said today he hopes it will be his last marriage.

John Trammel has taken out a marriage license with Mattie Moore, 67, of nearby Meridan.

Mr. Trammel said he had outlived three wives. "I hope this is the last marriage for me," he said.

Mr. Trammel was freed from slavery at Cat Springs, Tex., after the Civil War. Pioneer Guthrie residents said he was a very old man when he came to Guthrie 40 years ago.



F. Scott Nichols, 12-year-old Bayonne student, holding a copy of the paper dated May 15, 1865, which he found in the home of the late August Frick, who had been a custodian at George Washington School in Union City.

UNION CITY, N. J., Jan. 15—A 12-year-old Bayonne school boy, helping his father photograph a house-wrecking job here, uncovered two well-preserved copies of THE NEW YORK TIMES of the Civil War era.

The newspapers, dated April 22 and May 15, 1865, were in the bottom of a trunk on the estate of August Frick, who died last April. His house at 3911 Hudson Boulevard is being torn down. Mr. Frick, who was a custodian at George Washington School, was the son of a Civil War veteran and fought in the Spanish-American War.

The newspapers were found by F. Scott Nichols of 350 Avenue C, Bayonne, who was helping his father, Frank Nichols, a commercial photographer. The April 22 issue told of the progress of the funeral train carrying the body of Abraham Lincoln from Washington to Springfield, Ill. The main page one

story was headed, "The Obsequies, Removal of the Remains from Washington. The Reception of the Funeral Train at Baltimore and Harrisburg." The front page was bordered with black.

The May 15 issue featured the capture of Jefferson Davis, president of the Confederacy. Under the headline, "Davis Taken," a subhead said, "He Put on His Wife's Petticoats and Tried to Sneak into the Woods." Also on the front page was a story on the trial of those accused of Lincoln's assassination under a one-column heading "Trial of the Assassins."

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

DANIEL A. PAYNE

One of the most important figures in the African Methodist Episcopal church in the early days of its existence was Daniel A. Payne, who was prominent in many fields. He was born in Charleston, S. C., Feb. 24, 1811. His father was a native of Virginia and had been kidnapped and carried to South Carolina but he was ransomed. He and his mother were free Negroes in Charleston. Both parents died before Daniel was ten years old and he was cared for by relatives.

The father died early but had taught his son the rudiments of an education. Young Daniel had learned his alphabet and one syllable words

before he was five years old. His first school was one established in Charleston by seven free Negroes. This school was established in as early as 1803



Dr. Savage

and was known as the school of the Newer Moralist Society, a school established for the education of orphans and indigent Negro children.

Payne remained in that school for two years. The principle used was that expressed in Columbian orator and the Scottish chiefs. This was the extent of his early education. He never gave up because he could not attend school but kept on by his own effort. During these years, he was an apprentice to a shoemaker and carpenter. After working all day, he would study Latin and French until midnight and arise again at four and work until six before going to work, such effort allowed him to master these languages in a reasonable short time.

He began a day school with three pupils from whom he received 50 cents each. He also taught a night school for slaves and realized three dollars a month. Later he had a plain building erected in which he taught until 1835. This was carried on until the anti-slavery controversy became prominent. It was in Charleston in 1835 that enraged citizens broke in the post office and burned the anti-slavery papers. It is easy to understand why Payne's school was closed. The legislature passed a law forbidding the continuance of schools of any kind for Negro children. This law closed his school and caused Young Payne

to turn his face to the north. He realized when he got in the north that he needed more education and sought to secure it. He went to Luthern Seminary at Gettysburg, Pa., and studied there as a student for two years. In order to remain he had to do almost any kind of job that came to hand. He was ordained as a minister in the Luthern church. His first service was as pastor of a Presbyterian church in Troy, New York.

Because of injury to his voice, he had to give up the ministry. He returned to his first love, teaching in the city of Philadelphia. Payne began as he had done in Charleston with three pupils but the number soon increased to 60. During his stay in Philadelphia, he joined the Bethel AME church and in 1842 became a local preacher and in the next year was received in full membership and joined the traveling ministry.

His first charge was the Israel Bethel AME church. The young preacher brought his own training into operation and built the seats himself. He was faced with another obstacle before he could begin his work. The city ordinance of 1827 and 1836 required a bond of \$1,000 from any Negro who preached to a Negro congregation.

Payne became very active in his church and also organized the first Negro pastors' association in the District of Columbia and received one of the first in the country. At the time, there were only two other members besides himself, Rev. John F. Cook, organizer of the Fifteenth Street Presbyterian church and Rev. Levi Collins. At that time, the church was opposed to an educated ministry. In 1844, he attended the general conference of his church and as chairman of the committee on education. He was able to secure adoption after much opposition, of a course of study for young preachers and laid the foundation for the Home and Foreign Mission Society.

In 1846, he was sent as a del-

egate by his church to the Evangelical Alliance which was held in London. A stormy voyage caused his return to America. He came back to face opposition in the church because he opposed noisy worship and stood for an educated ministry. He was appointed to write the history of the AME church. This was the best history of that denomination and one of the best church histories of this time.

In 1852, he was elected bishop against his own opposition. He took his work seriously and travelled far and wide to spread the work of the church and to give lectures on education.

In 1863, Bishop Payne purchased from the M.E. church and institution which had been started in 1856 at Xenia, Ohio, for the instruction of Negro youth. The Methodist church found it beyond their power to maintain. Bishop Payne bought it for the AME church. It was bought on faith for he had no money but was able to secure it and pay the \$10,000 in less than three years. He was elected president of Wilberforce and probably became the first president of a university in the United States.

Bishop Payne gave up the administration of Wilberforce university when it was well organized and devoted his time to religious and literary work. Some of his publications were Domestic Education, several poems, education of the ministry, Recollection of Seventy-Five Years and his famous History of the AME church.

He continued his work in the church until the time of his death which occurred in November, 1893. This brought to a close the career of one of the most distinguished figures in the history of the AME church.

AN ACT TO INCORPORATE THE FREDERICK DOUGLASS ASSOCIATION

Since the relationship of the Frederick Douglass Memorial and Historical Association to the National Association of Colored Women will be (as is has been for the past 36 years, 1916-1952)

the most important issue before the 28th biennial convention of the National Association of Colored Women in Los Angeles, Calif., his coming summer from Aug 1 through Aug. 8.

Since the personnel of the delegates changing every two years, thereby bringing into the legislative body many new delegates who are almost totally unfamiliar with the rules, customs, regulations, laws, agreements and vital problems facing the NACW, I, club woman's columnist of the Chicago Defender, for the past 15 years, through the generosity of the late Robert S. Abbott and present historian of the NACW, have reproduced records of acts of history bearing definitely upon the relationship between the two associations for information to members of the NACW and for their future guidance. The following article is authentic.

THE ACT TO INCORPORATE (Public - No. 178) An act to incorporate the Frederick Douglass Memorial and Historical Association.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled - That Helen Douglass, William H. H. Hart, Francis J. Grimke, May Wright Sewall, Edward A. Clark, their associates and successors, be, and they are hereby declared to be, a body politic and corporate, in the District of Columbia, with perpetual succession, by and under the name, style, and title of the Fred-



Mrs. Taylor

erick Douglass Memorial and Historical Association for the following objects and purposes, to wit: First, To preserve to posterity the memory of the life and character of the late Frederick Douglass.

Second. To collect, collate, and preserve a historical record of the inception, progress, and culmination of the anti-slavery movement in the United States and to assemble in the homestead of the late Frederick Douglass, commonly called Cedar Hill, in the village of Anacostia, in the District of Columbia, all such suitable exhibits of records or things illustrative or commemorative of the anti-slavery movement and history as may be donated to said association or acquired by purchase, bequest, or other lawful means.

Section 2. That the said association by and under the name and title aforesaid and their successors, shall be competent at law and in equity to take to themselves and their successors, for the use and behoof of said association, any estate whatsoever, in any messuage, lands, tenements, hereditaments, goods, gain, sale, conveyance, assurance or will; and the same to grant, bargain, sell, transfer, assign, convey, assure, demise, declare to use, and far mlet and to place out on interest, for the use of said association, in such manner as to them or a majority of them, shall be deemed most beneficial to said association.

And to receive the same, their rents, issues, and profits, income and interest, and to apply the same for the proper use of said association for the objects and purposes hereinbefore mentioned; and by the same name to sue and be sued, to implead and be impleaded in any court of law or equity, in all manner of suits, actions and proceedings whatsoever, and generally by and in the same name to do and transact all and every the business touching and concerning the premises.

And that after the said association shall have acquired title in fee simple to a whole or part of

certain property situate and being of them, may deem meet and in the village of Anacostia, District proper, in pursuance of or in accordance with the objects and purposes for which the said association is incorporated. Approved, June 6, 1900.

This article will be continued in such a next week. Club women, clip these articles and past in scrap book.

Albany Celebrates Emancipation Day

ALBANY, Ga. — When on Jan. 1 the Civic League of the City of Fitzgerald sponsored a program celebrating the Emancipation Proclamation at Salem Baptist Church Dr. Aaron Brown, president of Albany State College was principal speaker.

Participating were Miss Lois Shipman who read the Emancipation Proclamation, the Rev. M. C. Pettigrew, national president of the Albany State College Alumni Association, who gave the objectives of the Civic League and introduced Dr. Brown and Miss Margaret Russ who sang.

The Monitor and Queenland High Schools and Miss Yvonne Dukes gave selections. Following the program the Rev. Pettigrew entertained the out-of-town guests, Mr. and Mrs. Georgia Parker of Moultrie, Dr. and Mrs. Brown, and Mr. and Mrs. Stanley Goosier of Fitzgerald.

N. Y. Emancipation Day

Dewey Proclaims It for Thursday;
Decries Prejudice Against Negroes

ALBANY, Dec. 29 (AP).—Gov. Dewey said today it is an unhappy fact that many millions of Negroes in our country still suffer from prejudice and ignorance. Gov. Dewey urged a continued effort "to the work of promoting equality and friendship among all the people."

The Governor made the appeal in a proclamation designating Thursday Emancipation Day in New York State. He noted that President Abraham Lincoln had issued his emancipation proclamation on Jan. 1, 1863.

Gov. Dewey said critics of Lincoln's proclamation had said the Negro "could never rise to the men for Korea and 147 for Dutch Surinam, the Dutch information office said today.

Emancipation Day Observed In NY

NEW YORK, N.Y.—The 89th anniversary of the Emancipation Proclamation, was observed at the St. Mark's Methodist Church Tuesday.

Speakers reviewed the progress and advance made since emancipation. Cleveland G. Allen, journalist, who conducts the annual program.

Addresses were made by Lyman Beecher Stowe, grandson of Harriet Beecher Stowe, Lambert Fairchild, of the American Defense Society and Robert T. Bess; a representative of the State of New York. The Emancipation Proclamation was read by Mrs. Amanda Logan, well-known dramatic reader.

Say Negroes Discovered America Know Your History

NEW YORK — (ANP) — From London comes the biggest story of the week. Negroes were in what is now known as America 400 years before Columbus landed in the West Indies in 1492.

Dr. M. W. D. Jeffreys of the University of Witwatersrand in Johannesburg, South Africa, wrote an article for the British science journal, "Nature," declaring that discoveries of pottery dating back to the 10th century of the West African Yoruban tribe, was decorated by rolling an Indian corn cob over the wet clay.

As all varieties of Indian corn are believed to have been derived from a Mexican or Peruvian grass, Dr. Jeffreys has been trying to find out how the characteristic grain reached the Old World before Columbus was born.

ARAB-NEGRO INFLUENCE

He says it came from the north-east of West Africa. By studying the ancient tribal dialects and names for Indian corn, he discovered that the grain was always called by the name of the next northern or more easterly tribe.

Thus it successively became the "guinea corn of Kwana" and the "Pabir" and the "Jukun" and soon through various other tribal names moving toward Egypt.

"My researchers over the past seven years have now accumulated sufficient data to establish Arab-Negro contacts with the Americas beginning about 900 A.D.," Dr. Jeffreys declares.

The actual "contacts" are not stated, although in a paper in the August issue of the Italian science journal, "Scintia," Dr. Jeffreys said that he believes Arab navigators crossed the Atlantic to Mexico and Brazil between 800 and 1000 A.D.

He also asserted that ancient Arab or Negro skeletons had been found in the Pecos Valley of Mexico and that Columbus was aware of the strange "foreign grains" in West Africa before he sailed West on his first voyage.

SCIENTISTS DIFFER

These grains, Dr. Jeffreys believes, came from Brazil and had been brought to the Old World by the Arabs. Leading botanists in London are reluctant to accept the theory. One, Prof. Cyril Darlington of Oxford, said he had no

doubt that Indian corn was of Mexican or Peruvian origin, but he was of the opinion it traveled east after Columbus made his discovery.

Contrariwise, ethnologists are less skeptical. They say, "it is possible that occasional voyages were made across the Atlantic before 1492."

Further confusing the situation is a statement by a Cambridge savant that there was a readily discernible Chinese influence among South African tribes. Sung and Ming pottery have been found in Southern Rhodesia, while the "Chaldean King Nabonidus (606 B.C.) opened sea routes between Babylon, China, India and East Africa, and the Huns then migrated to Africa.

"It may be that the Indian corn first reached Africa via the Pacific and China," it was said.

S.C. woman dies after 124 years

BEAUFORT, S. C. (ANP) — Funeral services for Mrs. Emma Alston, reported to be 124 years old, were held last week in the Mt. Carmel Baptist church in Dale following her death earlier in the week at the home of her grandniece in Dale.

Mrs. Alston, who outlived 12 of 13 children, had been in relatively good health, according to Dr. Burne Jones. Her only child to survive her is her son, David of Dale.

Besides her 13 children, Mrs. Alston had 28 grandchildren, 130 great grandchildren and 60 great great grandchildren.

Son Lived To Be 80

The exact age of Mrs. Alston was not known. However, the question came up about six years ago when her son, James, died at the age of 80.

When he expressed a wish to see his mother before he died, hospital officials were surprised to find that a man of his age should have a mother living.

They found Mrs. Alston and brought her to him. It was then that an attempt was made to discover her age.

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

WILLIAM HOPPER COUNCILL

One of the outstanding teachers in Alabama in the last part of the 19th century and the first part of the 20th century was William Hopper Council, who for many years was president of the Agricultural and Mechanical college at Normal, Ala.

Young Council was born in Fayetteville, N. C., July 12, 1848, the son of William and Mary Jane Council. He was a slave and, like all Negro children born in slavery, took the status of his mother.

He was sold to a slave dealer who took him to Richmond along with his mother and sold him into slavery in Alabama. He said in many of his addresses that he had come through the Richmond slave pen and had residence for a while in the famous Libby prison.

Young Council was born too near the beginning of the Civil War to experience much of the horrors of slavery but he did pass through and experienced that which followed. He worked in the fields with the other slaves and had little chance for an education before the contest between the states began. He remained on the plantation of his owner until the Federal army passed by and then he joined the army followers.

One writer states that Council entered a school near Chattanooga opened by an army officer, but this did not last long. He later attended one of the first schools opened by northerners interested in the uplift of the newly emancipated Negroes. This school was located at Stevenson, Ala., in 1865. He remained at this school for about three years.

An Earnest Student

This was the basis of his education, for there is no record of his attending school at any other time. He was an earnest student and spent much of his time in study, often late into the night after a hard day's work. He also accumulated a good library and made good use of it. He made use

private instruction and constant study to gain a fair knowledge of some of the languages and higher mathematics.

Most likely Latin and Greek that time were the languages the educated were expected to know. These efforts showed how much interested this man was in acquiring the tools of knowledge.

Council soon was influenced by the political movement around him. In the Reconstruction period Negroes were playing a very important part in the politics of the South. He became recording clerk in the Alabama House of Representatives both in 1872 and 1874. He now attracted enough attention to be appointed by President Grant as receiver of the Land Office for the Northern District of Alabama in 1875, a post which he held with distinction.

This energetic man now was interested in founding a paper, "Huntsville Herald," of which he was the editor from 1877 to 1884. This paper had great influence on the Negro population of Northern Alabama. He did not give up his study in spite of the many responsibilities. He read law and was admitted to the bar to practice by the Supreme Court of Alabama in 1883. This occurred after the federal troops had been removed from the South and Negroes had lost much of their political influence.

Establishes College

His greatest contribution to the

Negro race was the founding of the Agricultural and Mechanical college at Normal, Alabama. This finally became the school supported by the Second Morrill Fund. This school started with one room, one teacher and 19 students, all of whom were local. The story of the rise of this school is the story of many Negro schools in the last quarter of the 19th century.

This school by 1902 had grown to have a student body of more than 500. The school had prospered materially also. It had more than a score of buildings, which one writer said were stately and spacious. More than a score of well-equipped industries were operated by the school. These students were sent to 15 states of the Union, Africa and the West Indies.

Another writer speaking of the students from the Alabama Agricultural and Mechanical college said the people from this school were a credit to the country. They were polite and competent and he thought the domestics from this school would honor any home. The school had a well-prepared faculty of 40 teachers by 1902, which shows how much the school had progressed.

William Hopper Council was very much interested in Africa and cooperated with Bishop H. M. Turner of the AME church in the redemption and civilization of that continent. He was interested in bringing native Africans to his school, educating them and sending them back to the Dark Continent, as Africa was sometimes called. This educator traveled a great deal abroad and came in contact with William E. Gladstone, the prime minister of England and King Leopold of Belgium.

He wrote a book, "The Lamp of Wisdom," which was well read at that time. He also wrote for the leading magazines and newspapers of the country and his ideas found large circulation.

This educator received many honors from schools and organizations. He received an honorary doctor of philosophy degree from Morris Brown college Atlanta. It was an usual practice at that time for the doctor of philosophy degree to be given as an honorary degree, but that is not done today. This man understood the South and was able to build an institution in the deep South that has increased its usefulness through the years.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

PAUL CUFFE—THE NEGRO NAVIGATOR

One of the well known Negro sea captains was Paul Cuffe, a man with considerable ability and the love of mankind. He was what we would call a self-made man who pulled himself up by his own effort. This is more remarkable because he was a Negro and the Negro had little chance in those days because of the hostility against him.

He was the son of John Cuffe, who was captured in Africa and sold in slavery, and he remained in this state for most of his life. John Cuffe had been sold to John Slocum of Dartmouth, Bristol county, Mass. in 1842. By hard work and kindness of his master he was able to secure his freedom.

John Cuffe later married an Indian girl, Ruth Moses, who came to the town much later. He soon bought a farm of one hundred and twenty acres near New Bedford. From this union there were four sons and six daughters. The subject of our discussion for this week is the youngest son Paul.

He was born January 17, 1859 on Cuttyhunk one of Elizabeth Island. This would indicate that the father was willing to pioneer in an undeveloped country.

Little Chance For Education

The children had little opportunity to secure an education because of the struggle with the New England soil in an effort to make a livelihood. This was perhaps another reason why they lived in a community far away from other families and schools. Paul made every effort to secure an education. He did what he could himself and was helped now and then by a tutor.

In March, 1772, his father died and the responsibility of the family fell upon the sons. They soon realized that trying to make a success with farming in New England was difficult. Paul turned his attention to commerce. He hired out as a common sailor on a ship bound for Mexico. On this voyage he was observant and became much interested in navigation.

His second voyage was to the West Indies. These voyages were made on a whaling ship which at that time was a very popular occupation. His third voyage was made during the American revolution and the ship had the misfortune to be captured by a British ship. Paul Cuffe was detained in a New York prison for three months. Later he was allowed to return home to Westport where he

engaged for two years in agriculture.

Build A Boat

When the war was over he again turned his attention to the sea. He and his brother David, built an open boat. David agreed to build the boat if Paul would furnish the material. When this was completed, Paul borrowed money and bought a cargo but this was a complete failure. David went back to the farm but Paul kept at it. By 1806 he owned a brig and several small vessels. He now was able to care for his own affairs and help the whole race.

There was considerable prejudice against Negroes in New England as elsewhere in the American Union. One voyage he made to Vienna on the Nauticook Bay is an illustration of the attitude toward Negroes. On his arrival at this little town the inhabitants were filled with astonishment at seeing a ship in charge of a Negro captain and operated by a Negro crew.

The one reason for this attitude was the fear of revolts by the slaves. At that time slaves were held in many places in New England as has been pointed out by my colleague, Dr. Lorenzo Johnston Greene, who has written the most complete study of slavery in colonial New England.

There was an attempt to prevent Cuffe from entering the harbor but when his papers were examined they proved to be in order. He was admitted and he conducted himself with such poise and dignity that in a few days the hostility vanished and many of the leading people of the port visited the ship. The captain was able to dispose of his cargo and took for it three thousand bushels of corn which he took back to Westport where it was in great demand and made a clear profit of more than one thousand dollars.

This man saw the disadvantage of his lack of education and determined he would do what he could to prevent his own children and other Negro children from

growing up without its advantage. When the community could not agree on a school for Negroes, Paul Cuffe built the school on his own property and opened it to the Negro Children of the community. When all of his resources had to be used for his own business, he then spent his winters in teaching both Negroes and white young men the science of navigation.

He kept on sailing to many parts of the world but his greatest contribution was to Africa. He spent a great deal of his own funds in order to improve the conditions of the natives of that continent. He was able with the aid of some friends to set up a "Friendly Society" to encourage these people in the way of trade.

He hoped to find some one who could instruct the colonists who went to Sierra Leone in mechanical arts and agriculture. He worked most of his life in colonizing Negroes in Africa. He was able to secure aid from the United States and England, but his project was not very successful. He was asked by the African Society to carry over six persons, he took 30. His reason for exceeding his instructions, he did not want to leave any who wanted to go and he assumed the responsibility for them himself.

He spent in all, more than four thousand dollars from his own funds for the benefit of these colonists. This was his greatest contribution and the reason Paul Cuffe is known to prosperity, is his effort in the field of service to his fellow man.

Ex-slave, 100, Dies In Jersey Hospital

WALDWICK, N. J. (AP) — The daughter of a slave, born at a stagecoach stop, died last Monday at Hackensack Hospital. She was 100 years old and had been blind for many years.

ALABAMA HIGHLIGHTS

In 1819 at the beginning of statehood, the Alabama Legislature provided for the incorporation of a seminary of learning to be known as the University of Alabama. In a message to the Legislature, Gov. William Wyatt Bibb, the first governor of the state, called attention to the liberal donations of public lands which had been made by Congress to Alabama for educational

Ex-Slave Believed To Be 107 Will Be Buried Here Today

The funeral for Levi Dunham, a former slave, who is believed to have been 107 when he died Tuesday, will be at 1 p.m. today at Lawrence Chapel, 1414 W. Walcott. Burial will be in Louisville Cemetery.

Dunham, who lived with a niece, Miss Mary Price, on Poplar Level Road, was born in Richmond, Ky., and belonged to a family there until the Emancipation.

He moved to Louisville 40 years ago. Dunham could neither read nor write, but could quote the Bible at length. He was a devout Methodist.

Miss Price said her mother and Dunham left their owners in Richmond together when the slaves were freed. They went to work for another family that had held slaves.

DAVID M. YOST

David M. Yost, 67, an inspector at American Radiator & Standard Sanitary Corporation for 30 years, died at 2 a.m. yesterday in St. Anthony Hospital.

Yost, of 861 S. 24th, collapsed and fell to the sidewalk while walking with his wife, Mrs. Mary Helen Yost, last Saturday. Chief Deputy Coroner William Kammerer said he would investigate the cause of Yost's death.

Other survivors are a son, Navy Petty Officer Second Class Eugene D. Yost, stationed in Honolulu; a daughter, Mrs. Melverson Miller, Cincinnati, and three grandchildren.

purposes.

The Rev. Alva Woods, who at that time was the president of Transylvania University in Kentucky, was selected as the first president of the University of Alabama. The university formally opened its doors to students, April 13, 1831, with an attendance of 35 boys. By the end of the session, 95 students had been enrolled.

John A. Nooe was the first graduate of the University of Alabama, and the school had a steady growth until the beginning of the War Between the States. In 1861, many University of Alabama students resigned to

enter the Confederate army. Those who were qualified were ordered to military camps as instructors for recruits. Due to the military training period, the University of Alabama did not close its doors during the war period as many other institutions of the South had to do.

One of the most dramatic episodes in connection with the history of the University of Alabama was the destruction by fire of its buildings, including the laboratory and library. This was done by order of Gen. John T. Croxton, during a raid of the Federal soldiers, April 4, 1865. The home of the president, the house which has since become famous as the home of the Gorgas family, and the observatory were the only buildings spared by the enemy.

The first provision for rebuilding the University of Alabama was made by the Legislature in 1865. This provided for a loan of \$70,000 from the state treasury. In 1884, largely through the efforts of Sen. John T. Morgan, Congress passed an act which granted to Alabama 46,080 acres of land to be applied "to the erection of suitable buildings for the University of Alabama and to the restoration of the library buildings which had been destroyed by Federal troops."

In 1873, a law department was established at the University; in 1859, a medical department was added to the school. However, the latter department was located in the city of Mobile until 1920. At that time the medical school was removed to the campus of the University of Alabama at Tuscaloosa.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

CHARLES HENRY PARRISH SR.—AN EDUCATOR OF DISTINCTION

The subject of our sketch this week is Charles Henry Parrish, an outstanding educator in the Blue Grass state. He was also one of the leading preachers in the Negro race.

Charles Parrish was born in 1859 on the eve of the American Civil War near Lexington in Fayette county, Kentucky, April 18, 1859. His parents were Hiram and Harriet Parrish, slaves belonging to Jeff Barr and Beverly Hicks. Hiram Parrish was a teamster and Harriet was an excellent seamstress.

Hiram Parrish was a deacon in the First Baptist church of Lexington and was a man of industry and frugality. The Sunday School for Negroes in those days was more than a place where religious instruction was given.

It served many times as a place where the fundamentals of education were taught. This was the first public gathering to which young Charles was taken. His education was continued by John Gillis Esq. who taught young Charles his alphabet from the blue back speller which was so well known in those days.

Had to Leave School

After Emancipation, young Charles was sent to the public schools of Lexington. His parents, like many Negro parents, were very poor, so young Charles had to leave school in 1874. He was able to secure work as a porter in a dry goods store owned by John W. Hodges. Young Charles used whatever spare time he had and devoted it to study.

When John W. Hodges went out of business, young Charles went to work for another dry goods firm, Cassell Pride and Company.

in the hands of another.

Took Odd Jobs

This set-back did not stop him. He took whatever he could find to do. He at one time assisted the janitor at the Jackson Street Public school. With odd jobs and the teaching of a few pupils at night he was able to remain at school and was only in debt to the extent of \$24 which he paid during the summer.

His entire expense for the year was about \$90. He returned to Louisville the second year. By now the trustees were so impressed with his willingness to work that they decided to help him with part of his expenses. He kept hard at work and was able to secure his A. B. degree in 1886, being among the first to graduate from the State university.

The year of his graduation, January, 1886, he was ordained as a minister in the Baptist church. This young minister was called to pastor six Baptist churches in Kentucky while he was a student at the State university. In September, 1886, he was installed as pastor of the Calvary Baptist church of Louisville, the church he had served as pastor for several months. He remained as pastor of this church until his death, April 9, 1931.

Professor of Greek

The year of his graduation he was asked to take work at the institution. He was appointed secretary and treasurer and guardian of the young men. In 1887, he was elected professor of Greek language and literature at the State university. In 1889 he founded the Eckstein Norton institute. This was a nondenominational school largely industrial in its make up. This developed into a school of some importance.

Dr. Charles Henry Parrish was interested in the social welfare of the people of Louisville. He founded the Kentucky Home Society for Colored Children in 1907. This was a definite need in a community where many of the Negroes had to work. He was also interested in the economic welfare of the people of Kentucky and became a member of the first board of directors of the Domestic Life Insurance company.

His greatest work was done in the field of education. In 1918 Charles Henry Parrish was elected president of Simmons university named in honor of William J. Simmons, who had served as president. He was also the author

of, "Men of Mark." Charles Henry Parrish held this job until his death in 1931. His teaching was his major effort and the work by which he is best known.

Charles Henry Parrish was also a great preacher and exerted great influence on his denomination in the state of Kentucky. He was an officer and member of the executive committee of the National Baptist Convention Inc. He attended conventions of his denominations in other sections of the world.

This man, by hard work, was able to achieve much in the fields of education and religion. The history of education in Kentucky cannot be written without taking into consideration the contribution of this dynamic man to the welfare of the state.

Last Rites For Ex-Slave, 104

Plans are being completed today for funeral services for a 104-year-old local woman resident who died at the home of her daughter Wednesday.

Mrs. Annie Frazier of 353 Marritt's Avenue, N. E., was confined to her bed only three weeks before she succumbed, according to relatives who had been making her home with a daughter, Mrs. Marie Louise Bowers, one of her four surviving children. She mothered nine. A member of Mt. Olive Baptist Church where she was active until about a year ago, Mrs. Frazier is survived by four children; five grandchildren; and four great-grandchildren.

According to her own revelations, Mrs. Frazier was born into slavery.

Woman, 102, is buried at Whitehall

20 BALTIMORE
Funeral services for Mrs. Emma Thomas, a 102-year-old woman who spent her early childhood as a slave in Baltimore county, were held at the Pine Grove Methodist church in White Hall, Md., Thursday.

A resident of Monkton, Md., Mrs. Thomas died in a Baltimore hospital on Monday, two days after sustaining a fall at her home.

She is survived by her son Abraham Oxford of Monkton, and two granddaughters, Mrs.

Martha Austin of the 1000 block of Arlington av., Baltimore; and Miss Frances Oxford who is on duty with the armed forces in Japan.

Interment was in a new cemetery near the Pine Grove church.

ALABAMA HIGHLIGHTS

The University of Alabama, from the date of its establishment in 1831, has been the center of intellectual activity in the state and furnished the nucleus of a literary coterie in A. B. Meek, John G. Barr, William R. Smith, and others. Mr. Smith, in 1837, published, at Mobile and Tuscaloosa, "The Bachelor's Button", a monthly museum of Southern Literature. This first effort to establish a literary journal in Alabama was planned along very ambitious lines and contained short stories, poems and book reviews.

In 1839 the "Southron", edited by Alexander B. Meek, was established in Alabama. This new publication contained contributions from a number of writers who later acquired fame in the world of letters. In 1843-44, F. H. Brooks conducted the "Southern Educational Journal and Family Magazine", which was published in Mobile. Its columns were filled with miscellaneous literary matter, but for want of financial support each of these periodicals had a brief existence.

20-20-53
Historical writing in Alabama began as early as 1839. In that year A. B. Meek published in the "Southron", a number of sketches of Alabama history. These sketches were later collected with additions and issued as "Romantic Passages in Southwestern History." Other historical works followed, including the "History of Alabama", by Albert J. Pickett. All of these literary efforts were made during the first half cen-

of the earliest cotton gin factories was established by Daniel Pratt in Autauga County in 1838. It later became the largest gin factory in the world, and the Daniel Pratt machines were known wherever cotton was grown.

Since that time, numerous other historians have made valuable contributions to historical literature. In 1852 a cotton mill was located in Madison County, Ala., on the Flint River. The river furnished the motive power. One

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
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JOHN STEWART, A MISSIONARY TO THE INDIANS

One of the lesser known missionaries of the Methodist Episcopal church was John Stewart. In spite of his contribution to the great Methodist church in America he is not known by very many of its members. He was one of the most important workers among the Wyndott Indians.

This missionary hero was born in Powhattan county in the Old Dominion in 1786. The name of his parents and the day of his birth are not known to us. He lived in that state until he grew to manhood. This was the period when many persons were moving west.



The reasons for this were many. Dr. Savage The Negro who had his freedom and those who secured it moved at once to the west, because in the Old Northwest slavery was prohibited except as a punishment for crime. Our subject left Virginia and came to Marietta, Ohio. He was not a member of the church and in fact he was very sinful, even though he had been brought up in a free Christian family.

John Stewart had a very unfortunate experience while on his way to Marietta. He was robbed of all of his property. This, with the thought of the condition of his soul gave him some concern at this time. He tried, as many before him and since, and made an attempt to escape this condition by strong drinks. This became so great that he had difficulty feeding himself. It is doubtful if he would have been able to free himself, had his landlord not taken a hand.

Begins Church Work

He then secured work in the wilderness not too far from the town which enabled him to live a sober life but after a short while he moved back to the town. It was not until one night he was passing a Methodist Prayer Meeting that he felt that he must go in and hear, he did and became a member of the Methodist church. John Stewart began the great work which made him a leader in the missionary work of

that church.

John Stewart believed that he heard an actual voice saying to him to declare the work of the Lord. Stewart felt that he was not able to carry out this mission and decided to get out of it by going to Tennessee with his friend. He was not able to carry out this attempt because he became very ill. He finally promised that if it should please the Lord to spare his life he would carry out the mission. He felt this idea of preaching to the Indians was indeed a dangerous undertaking and that he might be killed by the first Indian he met.

When John Stewart was well, he kept his promise and set out not even knowing where he was going. He started without credentials from the church, money on bread. He did not even have any idea of direction. He crossed the Muskingum river for the first time in his life and followed a northwestern direction but he did ask various persons the location of the Indian country.

Urged Him To Turn Back When most persons were informed of his mission they urged him to turn back but he would not hear of it and pushed on to the Indian country on the Sandusky. This was a rough journey and at times he had no road, no guide or firearms. At times he had to break the ice and wade in the water.

His first contact with the Indians was the Delawares at Pipetown on the Sandusky river. He could not speak a word of the language of the people and feared he might be killed. When the festival was over he sang them a song and spoke in English and they asked him for more songs. Stewart then asked for an interpreter and was furnished one. This interpreter explained the scripture to them. This Methodist Missionary had finished his work as he thought and was ready to go back to Marietta. He left Pipetown but did not go back to Marietta but went to the upper Sandusky. Here he found Jonathan Painter, a Negro who had been taken a captive when very young

by the Delaware Indians. Stewart's work with these Indians was successful and he remained and worked with them from 1816 to 1823.

Others To Aid Him

After the work of Stewart was so successful, the church took missionary work seriously and sent other missionaries to the field to aid Stewart. Moses Hinkley was sent out the latter part of 1819. He was only required to visit the Indians once each month to preach and advise them of matters which were of interest to them. Hinkle seems to have been placed in charge of the work but he always thought of himself as an assistant to Stewart.

In the fall of 1821, the Ohio Annual conference appointed J. R. Finley Missionary to the Wyndotts, and he did not seem to give Stewart the same consideration which Hinkley had given him and his work was less conspicuous than it was before.

In 1823, Stewart developed poor health and he was not able to work as effectively as he had before. He died during this year but he had begun the great missionary work of the Methodist church.

The church has in later years honored him. There is to his memory a bronze tablet in Washington Boulevard Methodist Episcopal church in Kansas City, Kas. He has been one of the outstanding Missionaries of the church and one of the great missionaries in Ohio.

Know Your History

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Fri. 12-25-53

ARTHUR A. SCHOMBURG A NOTED COLLECTOR OF BOOKS ON THE NEGRO

The great interest in the study of the Negro in America must be partially attributed to Arthur A. Schomburg. The study of the Negro would have been made if he had not lived but there is no denying the fact that he did give considerable emphasis to this field. As a result of his interest, others became interested and three or four important collections on the Negro came into existence.

The subject of our sketch this week was born in San Juan, Puerto Rico on January 24, 1874. He was the son of Carlos and Mary Joseph Schomburg and remained in the West Indies in his early years. Arthur Schomburg attended the elementary schools in San Juan and the high school or its equivalent in the same city. He continued his education at St. Thomas College, Danish West Indies. The education

position of clerk with this firm for satisfactory service. Because of this satisfactory position he had time for other activities.

Arthur A. Schomburg was interested early in life in the achievements of the Negro and had begun this before he came to the United States to gather information on this race. This he kept up and built a valuable collection of books on the Negro. This collection attracted attention and by 1927 the Harmon Foundation made him an award of \$100 and a bronze medal.

In 1924 he made a trip to the European Continent. In Seville, Spain he dug into the original records of the Indies which are still kept in that city. These records were loosely kept but he was able to throw much light on the Negro and what he was able to achieve. He definitely established the fact that both Juan Pareja and Sebastian Gomez were Negroes. Wherever he went on the continent he was able to secure books for his collection. This collection began to grow and attract attention.

In 1929 he retired from the Banker's Trust Company on a pension which enabled him to have time for the collection of books on the Negro. In 1929 he went to Fisk University as curator. Fisk University has a good collection on the Negro, perhaps part of it is the result of Schomburg's work here. It should be said, that is not the only reason, for they have had other men who were interested in the achievements of the Negro and have built on the foundation which this man laid for them.

In 1931 he became curator of the collection which bears his name. This is perhaps the largest collection on the Negro on this continent. There are other significant collections on the Negro. The most significant are the Slaughter Collections, which are

now housed in Atlanta University and the Moreland Collection, housed at Howard University. It has been largely by his effort that he made available a collection where scholars might go if they desired to study the Negro.

This valuable collection has grown through the years. In 1947 when J. A. Rogers published Vol. II of his, "World's Great Men of Color," there were in it five thousand volumns many of them by Negroes. There were also in the collection thousands of pamphlets, old manuscripts, printed bound volumns of newspapers and magazine clippings.

Arthur A. Schomburg was much in demand as a speaker and writer. He wrote several articles for leading magazines on the Negro. One of his most important contributions is the work on the chapter he wrote for the "New Negro," edited by Dr. Alain Leroy Locke. He made the work of the Negro

Branch Library. Schomburg was the curator of this collection for the rest of his life and continued to add to the collection as those who have followed him have done. This collection is an enduring monument to the name of this exceptional student of the Negro race. Those who would study the race will find themselves under a great obligation to this student and collector of Negro History. In 1926 the Carnegie Corporation purchased his collection for \$10,000 and gave it to the New York Public Library. This collection was set up as a Negro Division on the third floor of the 135 Street

Lincoln Era Remembered By Hospital Patient

Special to Journal and Guide

RALEIGH, W. Va. — Ninety years ago, a tiny, eight-year-old dropped his hoe on a Vir-
antation and joined the
aves in their celebration,
for it was January 1, 1863 —
"Freedom Day."

The boy was Melvin Smith, a
slave and the son of slave par-
ents, who had been born on a
plantation not far from Char-
lottesville, Va. While he then,
perhaps, had little knowledge
of what "Freedom Day" was to
mean to him and to other slaves,
his memories of the day are
still clear.

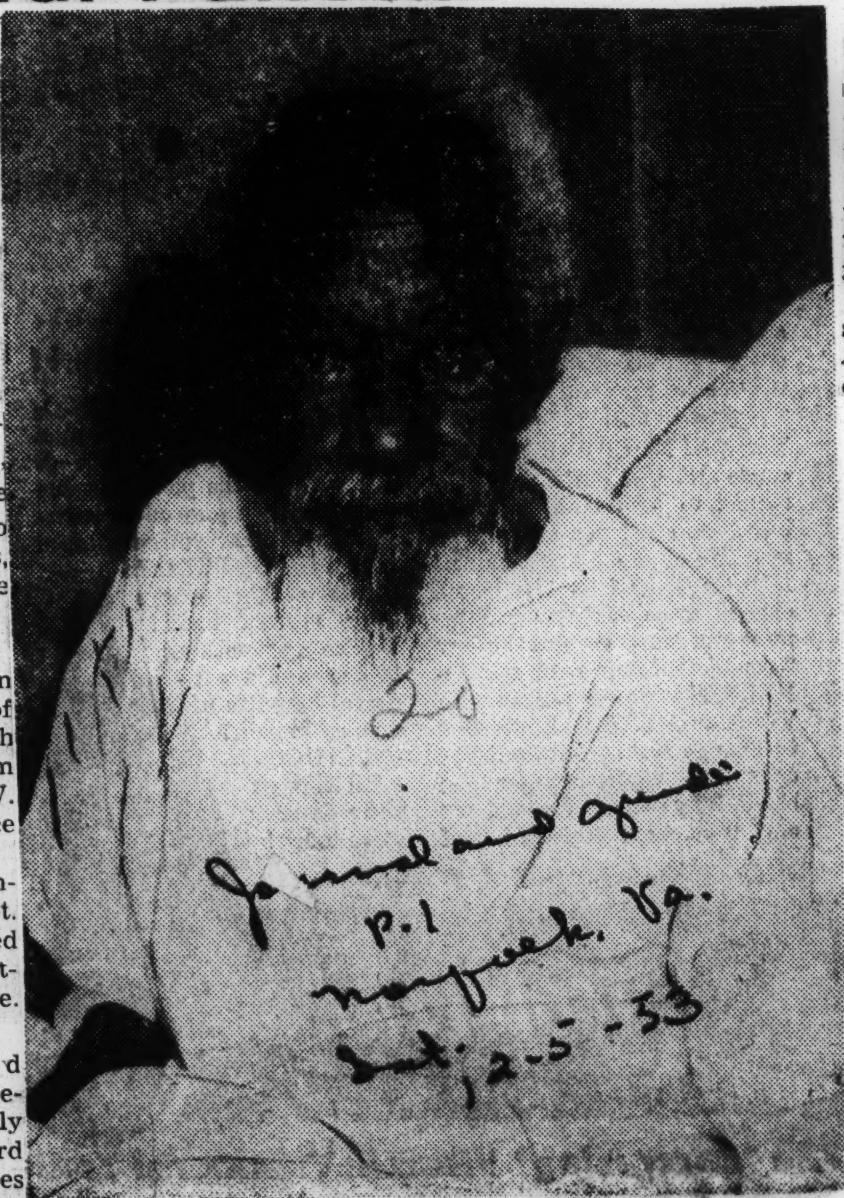
TODAY, MR. SMITH — an
alert, clear-thinking oldster of
98 — is a patient in the Raleigh
General Hospital, not far from
his home in West Wickham, W.
a., where he has lived since
1936.

He has been at Raleigh Gen-
eral since September. On Sept.
5, his right leg was amputated
because of complications result-
ing from a blood vessel disease.

HE IS USUALLY called
"Grandpa", more, perhaps, be-
cause of his thatch of curly
white hair and split white beard
which sprouts from both sides
of his wife. He has only an
second-generation descendants.

Although he has been married
three times and outlived each
of his wives, he has only an
adopted daughter, now living in
Washington, D. C., and no
grandchildren.

HIS MEMORY of the Civil
War period and the people of
that day is vivid. He says that
he saw Lincoln — in a disguise
to escape anti-Civil War mobs.
During his lifetime he work-
ed on the farms of some other



MELVIN SMITH

prominent people of those days that saw the network of
—people by the names of Mon-steel being laid across the
roe and Madison, who were the United States.
descendants of early Presidents
of the nation.

THE OLD MAN says talk-
ing to any one who will visit
him at the hospital, and tells of
the days when he worked the
railroads — working on the old
C and O of the Southern, the
Kanawha and Michigan, and the
Western Maryland during the

Ageless Annie, 117, Shows Humility

By LEE BLACKWELL

The hand she extended to me
was worn with age but its grip
was firm and warm.

The eyes that gazed into mine
were dimmed with time but in
them I saw truth and deep humili-
ty.

The work-worn hands and the
searching eyes belonged to Mrs.
Annie Diggs Williams, 117-year
old ex-slave, who is rounding out

her memory filled life in the quiet
of Mrs. Montgomery's Conva-
cent home at 2735 Prairie.



MRS. ANNIE DIGGS WILLIAMS

"Ageless Annie" sat up in her
bed in a dimly lighted room of
the home when I went to visit
her Tuesday — just as I had
done since she celebrated her
115 birthday. Time and the years
had not yet erased the smile from
her face.

"Ageless Annie" was born a
slave in North Carolina in 1836.
She was later taken to Mississippi
and served as a midwife in Gren-
ada county, Miss., for nearly 75
years.

When the veteran midwife be-
came too feeble to take care of
herself in 1941, her great-grand-

daughter, Mrs. Annie Mae Allen,
who lived at Greenwood, Miss.,
took her in.

In 1947 Mrs. Williams left Miss-
issippi and came to Chicago to live
with Mrs. Allen. In 1950, a doctor
informed Mrs. O. Allen that her
grandmother was too old to be
left alone at home, so she was
placed in Mrs. Montgomery's
home.

"Ageless Annie" never wore
glasses and never had difficulty
in walking until she was injured
in a fall three weeks ago. Tuesday
she took her first steps since the
accident.

After 117 years of bondage and
freedom, "Ageless Annie's" hair
is silver but her memories golden.
As I said goodbye to her Tuesday
I thought of the very old

song she had recited to me
1951:

"The day is past and gone, The
evening shades appear. . . ."

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

JOHN WESLEY HOFFMAN

One of the outstanding scientists of the Negro race at the turn of the century was John Wesley Hoffman, who was both an exact and an applied scientist and accomplished more than any other Negro in this important field before the 20th century.

John Wesley Hoffman was born in Barbados, West Indies, Aug. 13, 1870. Who his

parents were and how much education they had we do not know. He spent part of his early life in the West Indies because he attended the elementary school there. His parents did not remain there long after he entered

Dr. Savage

John Wesley Hoffman

the elementary school but soon came to the United States where the bulk of his education was secured.

He was brought to the city of Charleston early by his parents. Soon afterward, he entered the elementary school and did a great deal of his elementary education in that city. He was for a time a student at Avery Institute.

After the completion of that

work he moved north and entered Wilberforce university, from which he graduated. He next went to the Divinity School at Howard

university, Washington D.C., from which he graduated with the degree of bachelor of divinity.

He was interested in science but felt that he ought to prepare for the Christian ministry. This he would prepare him better for his job of giving leadership to the

Negro race.

Continued His Studies

Hoffman continued his education at other schools: at Michigan Agricultural college, at Lansing, Mich.; Albion college, Albion, Michigan; Howard university and Sumner Scientific School where he studied organic chemistry; Cornell university summer courses in biology and nature study; Marine school of Biology at Wood's Hole, Mass., in embryology and bacteriology. He studied further at the Agassiz Scientific Institute at Cottage, Mass.

John Wesley Hoffman was appointed by the United States department of agriculture to make a dietary study of the kind, quality and quantity of food used by the Negroes of the black belt of Alabama. This work was considered by the department of agriculture as one of its outstanding dietary studies. This work was done while Hoffman was teaching at Tuskegee.

His work in agriculture was so outstanding he was appointed by

the British government as director of the Cotton Industry and traveling instructor in agriculture in Nigeria in West Central Africa. His work with the farmers of Africa was of great importance to them. He was ever the research student and while working with the cotton of Africa he experimented with crossing the American and native cotton and was able to develop a hardy plant. This plant was grown extensively in Africa around the turn of the century. He remained in Africa from 1903 to 1908.

In spite of the enjoyment he was getting out of his work in Africa, the class rooms in America seemed to him very inviting. He returned to the United States and took up work at Prairie View State Normal College of Texas. He served the science department of that institution from 1908 to 1914. In 1914 he was appointed principal of the Fisk school, now Agricultural College at Guelph, Ontario Canada.

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To U.S. Post

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Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

DR. JOHN H. JACKSON

One of the many presidents of Lincoln institute, now Lincoln university, was John H. Jackson. He was a member of a very famous family from Kentucky. Perhaps the most distinguished member of this family was the late Dr. Luther Porter Jackson, professor of history at Virginia State college, Petersburg, Va.

Dr. Jackson wrote much of Virginia, and it was said by one writer that he knew more about Virginia and what Negroes had contributed to the state than any other man living at that time.

The president of Lincoln institute in 1899, John H. Jackson, was born in the Blue Grass state. He was the son of Jordan and Ann Jackson. These pioneers were slaves of a very lenient owner and were accepted. This was the policy of the state from admission of the Negroes to classes with the whites.

It was in a liberal community like this that Professor Jackson received his education and fitted himself for future work. He was graduated from Berea college with very high honors in 1874. He had the distinction of being the first Negro to graduate from the college in Kentucky. This was of more than passing interest, for he belonged to that first group of Negroes who showed that Negroes could acquire American culture.

After graduation, he taught for several years in the public school system of Lexington, Ky., where he became principal of the Daniel Hand school. This town was then and still is a cultural center for Kentucky. After teaching for some years, Professor Jackson desired to retire from the profession of teaching, for he felt that he could do better in some other profession.

He was no doubt influenced by the work of Pop Singleton's advertisement and left Kentucky in 1881 with the purpose of going to Kansas to begin farming. He never reached the farming frontier for when he got to Kansas City, he was elected to the principalship of Lincoln grade school, located then at Sixth and State Streets, where the white Y.W.C.A. is now located.

Here he did an excellent job and remained until 1887, when he was called back to Kentucky to take charge of the Normal school at Frankfort, Ky. This school is now known as Kentucky State college. Professor Jackson remained at that institution and directed its activities until June, 1898.

In 1898 with the resignation of E. Page, he was elected president of Lincoln institute. Few were better prepared than he to carry on the task of directing an institution of learning at that time. The fact that he had a clear vision of his work causes no real coin gives an idea of the condition

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sen. should be forced out at that time. President Jackson left the school and went in business in Denver and the last years of his life were not spent in education.

him, which seems strange indeed. The fact he could make such a clear analysis of the condition showed that he did understand the situation and should have been able to remain. His career with Lincoln institute was closed with this effort. He made a great contribution to the welfare of this school.

One writer in speaking of him said that he was the best president Lincoln university ever had and it was regretted that such a person

the war was over. It was soon after its opening the second time that two Negroes presented themselves for entrance and were accepted. This was the policy of the state from admission of the Negroes to classes with the whites.

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Rotarians to give ex-slave, now 112, new roof on house

SYLACAUGA, Ala., Jan. 6 — Uncle Wiley Cunningham, 112-year-old Negro and former slave is going to have a new roof on his house and other household necessities because of the Rotary Club. *Birmingham News*

The Rotary Club raised \$200 in their "Make Uncle Wiley Comfortable" project just before Christmas. This was supplemented by other funds.

The entire fund will be used to build a new roof on the aged Negro's house, replace windows and purchase new furniture, the *Argus*, 1-6-53

Jep Greer announced that the speaker at the next meeting will be a young teacher who attended school in England. He will be introduced by Dr. Futrelle Temple of Sylacauga High School.

110 on Xmas, Woman Looks To 'Next Year'

GADSDEN, Ala. — Continuing good health was Mrs. Amandy Hill's most cherished gift Christmas as she also celebrated her 110th birthday. *Argus*, 1-6-53



MRS. AMANDY HILL

... 110 on Christmas
Mother of ten children, Mrs. Hill was born in Kellton, Ala. 1843. She came to Gadsden

an early age and married Henry Hill, now deceased. The remarkably spry woman has ten grandchildren — five still living — seven great-grandchildren and is the only one of ten sisters living.

Mrs. Hill, already looking forward to next Christmas and her 111th birthday, presently lives with her son, Fletcher, who is 64.

112-Year-Old Ex-Slave Dies In Sylacauga

SYLACAUGA, Ala., (AP) — Wylie Cunningham, 112-year-old ex-slave known to hundreds here as "Uncle Wylie," died here yesterday.

The aged Negro's home recently was refurnished and repaired with money raised by the Rotary club here. *Montgomery Advertiser*, 1-6-53

Funeral services will be held here Sunday.

108-Year Old Lady Here; Was 12 At Time Of Dred Scott Decision

By STEVE DUNCAN

Have you ever met a person about the same age as, say, the Sovereign State of Texas?

Well, visiting St. Louis this week is a remarkable woman born about the time Texas was admitted to the United States, 108 years ago. Her name is Mrs. Rebecca Makon. She said she was born in Africa, probably in the Belgian Congo in about 1845, smuggled to this country at the age of seven and sold into slavery. *Argus*

And after meeting this spry old lady, it's pretty hard to realize that she was 12 years old when the U. S. Supreme Court handed down the famous Dred Scott Decision in 1857, or that she was 18 when the Emancipation Proclamation was issued by "Honest Abe" Lincoln in 1863.

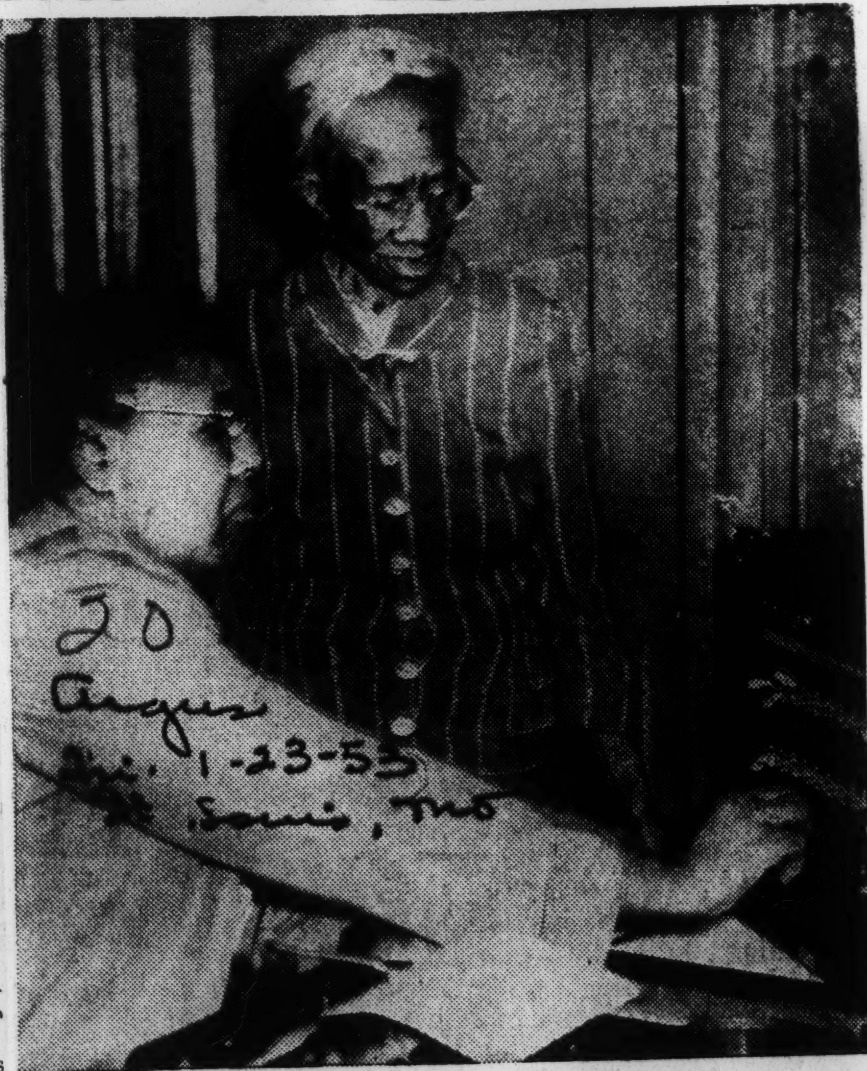
Mrs. Makon is here as the guest of Mrs. Birdie Bryant of 3406 Lawton avenue, the granddaughter of one of Mrs. Makon's friends. She has been in the city about a month and said "I sure have enjoyed myself in St. Louis."

With no living relatives, Mrs. Makon, who lives in Luxga, Ark. said she spends most of her time visiting friends in various cities throughout the country. When asked whether anyone accompanied her on these jaunts, she answered, "No! when I want to go someplace, I just go."

The jovial old lady said she was married at 22 to George Makon. They had four children but only one, a daughter, lived to reach adulthood. Her husband died 28 years ago. *Argus*, 1-23-53

Quietly reflecting on her married life, Mrs. Makon said, "he was a good husband to me."

A staunch Baptist, Mrs. Makon said she learned to read and write by attending Sunday School.



WATCHING MRS. MARY FRANKLIN, Argus switchboard operator, transfer a call, Mrs. Rebecca Makon, a 108-year-old visitor to St. Louis, seems to have some apprehensions about these new fangled gadgets (the telephone was invented in the 1870's). Mrs. Makon said she was born in Africa and sold into slavery in America at the age of 7 years.



Harold Martin

If Abraham Lincoln Hadn't Freed Slaves?

"When a man gets old," my father said, "he likes to sit around talking about how the world is going to hell and how much better it was in the

old times. He looks back on his own youth through the golden glow of memory and remembers a lot of things that were not so. I do it myself, some times, though I try not to, for when I stop to study about it, I know that folks are better off now than they ever was, and are getting better off all the time.

"Take getting around from one place to another, for instance. When I was a boy, people couldn't get nowhere. They had to stay where they was at. They never got to see anybody new, or learn anything new. The world they lived in was bounded by their own woods and fields, and they didn't know no more about what was going on elsewhere, and what other folks was doing, or thinking about, than a cotton-patch rabbit.

"I remember a long time ago when folks from upper Banks and Franklin counties used to come by the home place on their way to Harmony Grove, now Commerce, to sell their produce. They'd be traveling in wagons, loaded with cotton, and corn, and sirup in jugs with a corn cob for a stopper, and apples and coon hides, and chestnuts, and chinquapins and I don't know what-all. They carried quilts, and meal, and meat, and a skillet to cook in, for they never had no idea when they was going to get back. If a bridge washed away, or the road got muddy they might be on the road for days. And every time, a wheel would break down, or a horse or a mule or oxen would get sick, or a lady, jolting around in the wagon, would decide to have a baby quicker than she expected. And they'd have to stay where they was until the river went down, or they could fix the wagon, or the baby got born, or the mule got well.

"In the fall of the year we used to have a house full of them every year. The house would fill up with the women folks, and the men and the boys would have to sleep out in the barn, or in the corncribs, or in the wagons on the fodder they was carrying for their mules.

"And the old folks in them days would sit around talking about how much better things was in their young days, back in slavery times. But that wasn't so either. Slavery times wasn't so good either. You

take your Uncle Wesley Mayfield. He had a hundred slaves, and they nearly killed him to death. He'd get up way before day to get them in the fields by sun-up, and then he'd go see about them and there wouldn't be a one of them at work. They'd all have sneaked off to the river to fish for catfish, or they'd all be hid out in the bushes, asleep. And along about 9 o'clock in the morning, as soon as the sun started to get hot, they'd all come to the house, saying it was time to eat dinner. And he'd have to run them back to the fields again, but by the time he got them back to the river bottoms, it would be time to eat dinner. So they'd turn around and come on back. They'd stay up all night, whooping and hollering and dancing, and keeping Uncle Wesley awake, and then they'd lie around and sleep all day. If President Lincoln hadn't turned them aloose so they could go live off somebody else, they would have worried Uncle Wesley to death.

"No sir, the good old days wasn't yesterday. The good days are right now. A man can get from here to Chicago now, quicker than he could comb the cockleburs out of his horse's tail, getting ready to go to town, fifty years ago. He's got slaves to work for him that run by electricity, that don't never sleep, or quit for dinner. We are better off today than we ever was before, and we'll be better off tomorrow than we are today. And we might as well enjoy what we've got, and quit looking back, pretending things used to be so good, and folks so happy. They wasn't."

Survivor Of 4 Wars, 96, Tells Of Soldiers Buried In Garden

Age American P. 20 Baltimore, Md. Sat. 2-14-53

PHILADELPHIA One of the most active residents of the Home for Aged and Infirm Colored Persons is 96-year-old Mrs. Martha Matthews.

With sewing as her hobby, Mrs. Matthews makes pot holders, dust caps, rags, aprons, soap bags and pin cushions among many other useful articles. Although she does not have much opportunity to participate in the group activity program at the institution, she, nevertheless, is one of the busiest residents.

One of three sisters, Mrs. Matthews was born in Cambridge, Md., May 15, 1856, as Martha Warfield. Married to Thomas Matthews of Gettysburg, Pa., in 1877, she mothered two boys and one girl.

She lived in Gettysburg until some six years ago when she moved to Philadelphia. Mr. Matthews died in 1942.

Lost Son

Having lived through four wars, including the civil war, Mrs. Matthews recalls losing one son in the Spanish - American war. She was living about two miles from the heart of Gettys-

tense as she related how one night someone came around to warn her parents that the rebels were coming. The family was crowded into a wagon and fled to Lancaster, Pa.

Walked Miles To School

The school she attended, Mrs. Matthews, reminisced, was known as Pitch's school house, named for a local farmer. About 40 children attended the school and they had to cross a stream called Williams Run on a bridge made from a tree trunk.

An AME Zion by faith, she had to walk two and a half miles each Sunday to attend services at the Methoist church.

Mrs. Matthews entered the home in Sept. 1950. She is bound to one floor, however, as the home physician does not permit her to climb stairs. Her only complaint is that there is no elevator to enable her to visit other floors and enjoy more of the family atmosphere that pervades its historic walls.

110-Yr-Old Woman Earns \$18; Donates \$1 to Red Cross Fund

WYNNE, Ark. — (AP) — The local Red Cross is \$1 richer this week by virtue of a gift from a 110-year-old former slave who only earned \$18 this year.

The generous donor is Mrs. Jennie Taylor, Cross County's oldest cotton farmer, who last week sold her year's cotton crop for \$18. She selected the newest and cleanest dollar bill and walked seven blocks to town to visit the local Red Cross office.

Arriving at the office building, she found it had been moved to another building some five blocks away. Unable to find the new office, Mrs. Taylor went to the First National Bank and gave the dollar to a teller to pass on to the Red Cross.

The former slave, who has grandchildren 70 years old, gave the money out of gratitude for fuel received in the winter from the Red Cross.

Mrs. Taylor, known as Aunt Jennie to most of her friends here,



MRS. MARTHA MATTHEWS

burg at the time.

The home in which she lived was used as a hospital for Union soldiers and 13 of the fighting men were buried in the lower part of the vegetable garden. Later, the bodies were transferred to the National Cemetery there.

Mrs. Matthews was slightly

lives alone in a two-room house. She does her own cooking and housekeeping. Besides aid received from the Red Cross, the spry woman receives a pension. Despite her age, Mrs. Taylor still is able to read without glasses. And her favorite book is the Bible.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

MARTIN R. DELANEY

Martin Robinson Delaney was born in Charleston, Va., May 6, 1812. He was the son of Samuel and Pati Delaney, native Africans. His father came from the Gola and his mother from the Mandingo tribe. His grandfather on his father's side was a chieftain captured in war with his family and sold to slave dealers and brought to America. His grandfather on his mother's side was also a chieftain in the Niger Region of Central Africa. How she got to America is not made known to us by the records available.

Young Delaney had little choice for an education as a slave in Virginia. In 1818 an attempt was made to secure an education. He studied from the New York Primer and Spelling Book which he had been able to obtain through an itinerant northern book dealer in exchange for rags and pewter. These dealers did more than sell the book; they gave a few lessons in how to use it.

These men also told the slaves they had as much a right to read as the whites. The whole transaction was contrary to the slave code of every slave state. Not alone did Martin learn to read but his brothers and sisters were also taught the rudiments of an education.

Left School Early

Then the unauthorized procedure was discovered, his mother was so persecuted she moved to Chambersburg, Pa. This change in residence occurred in 1822, the very year of the Veasey Insurrection and no doubt was part of the effort of the state of Virginia to control the movement and action of slaves and to enforce the slave code. This mother moved to Chambersburg and remained there for 15 years. The children were able to attend school, securing whatever advantages the country schools could afford. Young Martin had to leave school after about two years in order that he 1831, after securing permission of his parents and went to Pittsburgh. He was able to work and there were better facilities for an interested in history.

Martin R. Delaney soon was active in the life of the city. In 1835, he was active in the organization education. In the winter of 1831 and 1832, he studied with the Rev. Louis Woodson. Martin was a dili-

gent student and he was especially might work because of the economic conditions of the family.

He left Chambersburg, July 29, of associations for the relief of the poor of the city and the moral elevation of the destitute members of his race. He organized one of the first total abstinence societies ever formed among Negroes.

Eager For An Education

In spite of his civil condition never gave up his quest for education. In 1835 or 1836 began the study of medicine under the instruction of Dr. Andrew N. McDowell, but did not finish the work. The reason he did not finish the work is not known to us. He did, however, start again in 1849. Through the influence of Drs. Joseph P. Gasson and Francis L. Lemoyne, he was received into the medical department at Harvard college. He had previously applied to the medical Department of the University of Pennsylvania, Jefferson College, and the Medical Colleges of Albany and Geneva in the state of New York.

When he left Harvard, he went West and lectured on medical subjects for a while but later returned to Pittsburgh and entered upon the duties of a physician. Martin R. Delaney began his work in the field of medicine and was active in that field in 1854 when cholera was disturbing the city. The skillful way in which he treated the diseased was spoken of in Pittsburgh for a long time.

Published A Newspaper

He began the publication of a paper before he began the study of medicine. The weekly sheet was called "Mystery" and was devoted to the interest of the race. The reason he began the publication of this paper was that Negroes could not get material published in other

papers concerning their interest. He kept this in operation alone for nine months but later transferred the proprietorship to a committee of six other men. He, however, remained as editor for four years. It was in this work he made his most telling blows against slavery. His editorials were given praise even by his enemies and were frequently transferred to their columns. It is said that very fund was set up for aid to Negro education because of the influence of this editor.

He was outspoken in the cause of freedom. In 1848 he was set upon by a mob in Ohio because it was circulated that he was both an abolitionist and an amalgamationist. He kept up his fight for the betterment of his people.

Dr. Martin R. Delaney published a call for a national immigration convention which met in Cleveland, Ohio, August, 1854. Many of the prominent Negro leaders in the North and West attended this meeting. He was made president pro-tem and later was made chairman of the business committee.

Moves to South America

He, along with many other Negroes who were dissatisfied with conditions in the United States, was determined to go to South America. There they were assured that they would be recognized and be given the right of every other citizen. Dr. Delaney was duly elected mayor of Greytown, governor of the Mosquito Reservation, and commander-in-chief of the military forces.

By 1856 this energetic man came back to the United States but moved again to Chatham, Canada, and began the practice of medicine. He remained there and came in contact with John Brown who came to Chatham in April, 1859.

In 1859 he went to Africa where he traded extensively. This was an exploring party and was known as the Niger Valley Exploring company. Dr. Delaney, the head of the project, was one of the first Negro explorers from the United States. When he was satisfied with his success in Central Africa, he sailed for Europe where he spent some time associating with persons of distinction in that part of the world.

Dr. Martin Delaney took an important part in recruiting Negroes and insisting that they be given an active place in the army, which finally happened. He held many positions along with his work with the Freedmen's Bureau. He practiced medicine and carried on business and political affairs at various times. Martin R. Delaney

was one of the distinguished Negroes in the post Civil War period.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

Treatment of Abolitionists in Missouri

Missouri was a slave state and had slave laws just as any of the states of the deep South and those who violated them were treated severely. This was brought out in many cases of slavery and abolition in different parts of the state.

The most celebrated case was that of Alanson Work, James E. Burr and George Thompson. Work at the time was about 30 years old, with a wife and four children, and lived at the Mission Institute in Illinois so that he could educate his children. Burr and Thompson were young men studying for the Christian ministry at a Mission institute.

Mission institute was located on the Mississippi river just across the river from Missouri. This made it convenient for them to cross over the river and help the slaves in Missouri. Many of these students were interested in the freedom of slaves and took an active part in that work.

Slave-Time Double-Cross

About 1841, Burr, with his brother, came over to Missouri in answer, as they said, to the cries of the slaves along the river. On this trip they made contact with slaves and reached an agreement and worked out a plan to rescue and set free some of these slaves in northern Missouri. This plan was made with two slaves. They were to meet these men of mercy on the bank of the river at a designated place. Instead of doing as the abolitionists expected them to do, they reported to their slave owners. These abolitionists were captured and marched to prison.

There was much excitement over the affair. Many of the Missourians were about ready to take the law in their own hands and deal with these abolitionists. The indictments against the abolitionists were as follows: stealing slaves, of which they were accused of stealing four.

The indictment — they were accused of an attempt to steal slaves and the third indictment was that of intending to make an attempt

to steal slaves. The charges were false but after all, these men were abolitionists and must be destroyed.

The result was that they were sentenced to prison for a period of 12 years. It was probably the very best sentence the court could give for these men were caught in the act of enticing slaves away from their owners. This was a crime according to the laws of the state at that time. Open threats had been made to destroy these men if they were given less than 20 years. The most persons, however, did seem satisfied when the men were given 12 years. It was decided that a man might be on the east side of the river and steal a slave on the west side even though he had never been there.

Severe Prison Rules

The real punishment was begun on October 1, 1841, when they started from Palmyra to Jefferson City to serve the years in prison. The rules of prison at that time were very severe; one could not speak to any prisoner out of the cell nor to each other in the cell. The prisoner could not look up at any visitor even though it might be his brother. If any of these rules were violated, the prisoners were flogged. That was the standard punishment which most prisons had at that time, and perhaps in spite of what is said in the "Prison Life and Reflection," Missouri was a cross-section of prisons everywhere.

The food was coarse and the work hard in the Missouri state prison. The guards and officers were severe in their treatment of the prisoners. This kind of treatment was objected to by the friends in Illinois and they began to send petitions for the release of these men.

This had some good results for these men from Illinois who were

in the prison at Jefferson City. Alanson Work was pardoned on January 20, 1845. He was restored the full citizenship by the Governor John C. Edwards and the document was signed by James L. Miner, secretary of state. This pardon was given on the expressed condition that Work would return to the state of Connecticut along with his wife and children. This seemed like a public of

Hence her constant interest in others keeps her zest for living at high pitch.

Former Alabama slave marks 110th birthday

DETROIT, May 25—(P)—Mrs. Mary King, who started life as an Alabama slave just 110 years ago, spent her birthday Sunday in her customary fashion, pulling on a pipe and watching television.

Mrs. King, believed to be Michigan's oldest resident, has lived for years with a niece, Mrs. Beatrice Hoskins, whom she reared. She said she still loves fried chicken and occasionally has "a little nip of wine."

"I thank the Lord for my niece and for the people who give me my old age money every month," she said. "I have no worries now. I just watch television and smoke my pipe."

Woman Is Honor Guest At Neighborhood House

A slim little woman waked slowly into the reception hall of the Salvation Army's Red Shield Neighborhood House at 224 W. 124th St. yesterday afternoon, stopped short and gasped in astonishment, her sharp brown eyes widening as she gazed at the room full of smiling people, the gay decorations and the big table of refreshments.

The woman, Mrs. Mary Overbaugh, leaped back momentarily as she saw her friend, Mrs. Augustine Governor, with whom she lives at 527 W. 43d St., and then moved forward to be greeted by friends and other members of the community in the Red Shield Neighborhood Club who had planned a surprise in honor of her 105th birthday.

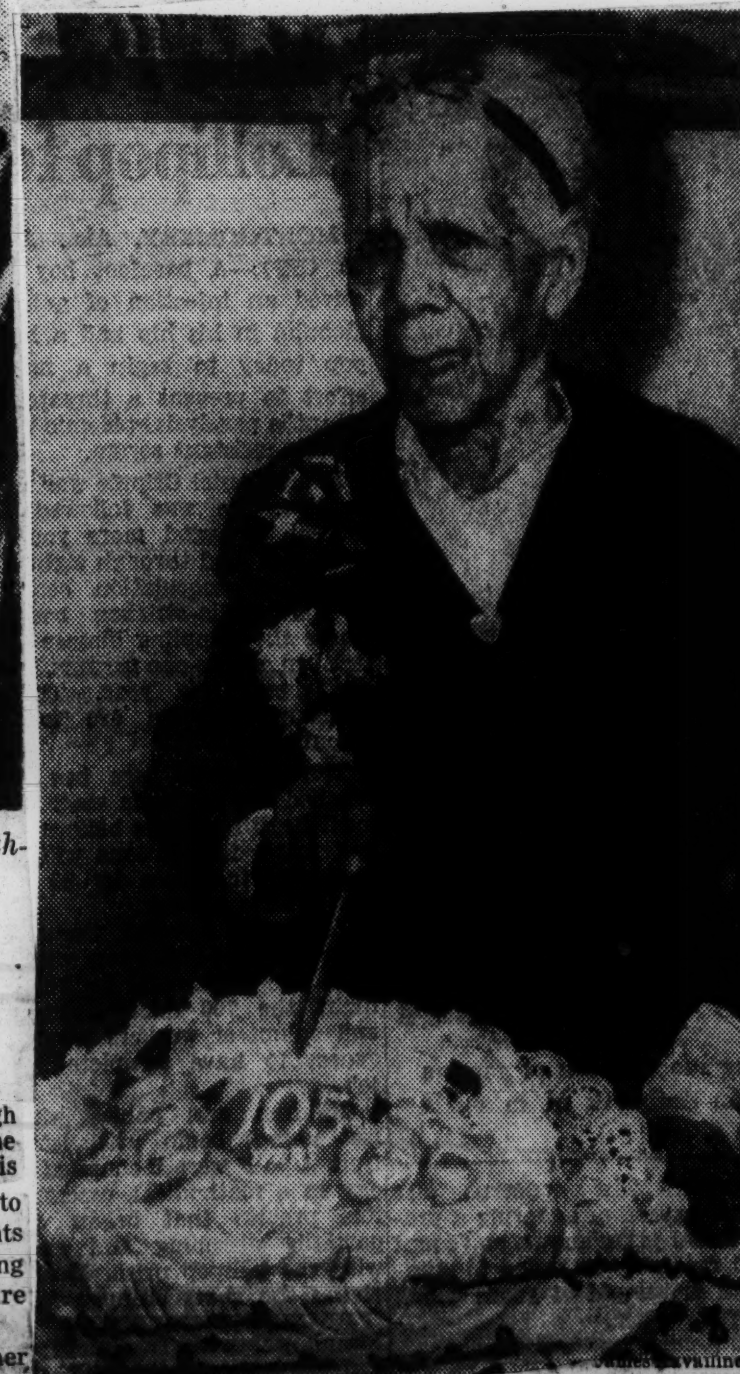
The guest of honor turned frequently to Mrs. Governor, whom she called "Mother," for help in answering reporters' questions. She said she was born near Grand St., in lower Manhattan, on June 28, 1848. Her father was a Negro and her mother a Shinnecock Indian.

"Why, I didn't know I was going to have a party," she said, almost indignantly. "I had my birthday party at home Sunday. This is a big party," she added, smiling.

Mrs. Governor's observations on her charge included:

"She's got a healthy appetite, eats three meals a day, including just about everything, and likes a glass of wine or beer now and then. She gets up every morning at 5, walks about unassisted, reads and sews without glasses and reads two newspapers a day. She goes to church every Sunday, St. Mark's Methodist Church, St. Nicholas Ave. and 138th St. She was married at seventeen; her husband, a barber, died twenty-five years ago. Only one of her fourteen children, a son, Bob, survives."

"I've been a good Christian girl," Mrs. Overbaugh interposed, "and God has kept me all these years."



Mrs. Mary Overbaugh cutting cake in celebration of her 105th birthday yesterday.



Mrs. Mary King who celebrated her 110th birthday this week smokes her new birthday pipe at her home in Detroit.

Mrs. Mary King, 110, Still Keeps Ear For Jokes, Eys For Pretty Frocks

DETROIT, Mich. — If you surrounded by a large number of relatives, enjoy the countryside, enjoying the scenery. Her second interest is having the newspaper read to her. Her failing sight prevents her from doing the knitting which had occupied her spare time for many years.

But if her sight is poor, her sense of humor does not flag. Mrs. King celebrated her 110th birthday, here, Sunday. Her chief amusement, these days, is being driven through the countryside, enjoying the scenery. Her second interest is having the newspaper read to her. Her failing sight prevents her from doing the knitting which had occupied her spare time for many years.

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Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

Richard Allen, Founder of Negro Methodism

One of the great religious leaders of the nineteenth century was Richard Allen who established the A. M. E. Church and gave a new meaning to Methodism. The institution which he founded has grown and is still growing and expanding.

The founder of the African Methodist Church, Richard Allen was born a slave February 14, 1760 in the city of Philadelphia. We know little of his parents but he was sold at an early age to a farmer on the Delmarva Peninsula near Dover and he grew to manhood in these surroundings. He saw slavery as it existed in this section but probably was not harshly treated.

There was a provision made for him to secure an education, but he was able to secure some education by private study and his own effort. This had to be done after the days work had closed. Toleration was increasing in many of the denominations especially the Quaker, Presbyterian, Methodist and Baptist. He was converted and came under the influence of the Methodist church. This gave him the opportunity to preach to both white and Negroes. He was able to secure his freedom for \$2,000.



Dr. Savage

He began to travel in New Jersey, Delaware, Maryland and Pennsylvania with Bishop Asbury and Richard Watcoat. In the General Conference of the Methodist Episcopal church which met in Baltimore in 1784, Richard Allen was accepted as a minister of promise. He was assigned to preach in various places by Bishop Asbury.

Richard Allen was now moving into his large service and left the rural section and arrived in Philadelphia in 1786. He was permitted to preach at the St. George Methodist church. Most of all he began exhorting. In 1789 Allen was ordained to conduct prayer meetings among his own people. He had thought that the best way for the Negroes

Other churches were separated from the white churches which made it necessary for them to form into a working body. This was accomplished in 1816 by sixteen congregations in New York, New Jersey, Delaware and Maryland. When the organization was called together in 1816 Richard Allen was elected the first Bishop of this organization. He worked in the extension of his denomination until his death by 1831.

By the time of his death he had impressed upon many the importance of his organization. This was not an easy task for he was opposed by both the whites and many Negroes. There was a feeling by many Negroes that there should be no separation from the Methodist church. This is well understood for there are to this day many Negroes who remained in that church. There are four active Negro bishops in the Methodist Episcopal church.

The organization which Allen set up is one of the strongest organizations operated by Negroes. This organization had to expand in the North for it was hindered in the South after the Veasey and Nat Turner insurrections. The Negro preacher was licensed and all worship could only be held under the supervision of some white person. Such action hampered the work of all churches but the African Methodist was so well established that it survived this setback.

The church was set up so that Negroes could worship as and when they desired. The church was interested in other aspects of his life and the church was a factor in the underground railroad and the anti-slavery crusade. Richard Allen is one of the real organizers and benefactors of the Negro race. The church which he built will stand as a monument to his ability.

108-Year-Old Man Gives God Credit For Long Life

LOUISVILLE, (AP) — A 108-year-old former slave last week gave God credit for his long life. Evidence of the force or person protecting the White was given when he was involved in an auto accident which took the life of a man 62 years his junior. White maintains he was born a slave in Glencoe Ky. He now lives in Reece Valley as a farmer. Still, he White does not drink or smoke. He has been married two times. From these unions came 16 children, 15 grandchildren and 16 great grandchildren.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

"THE BLACK SWAN" ELIZABETH TAYLOR GREENFIELD —

One of the first American Negroes to attract attention in the musical field was Elizabeth Taylor Greenfield. She was the first Negro woman to attract both national and international attention and the first to be compared to the great singers of an earlier age. in spite of color.

This remarkable woman was born in Natchez, Miss., in 1809. Whether her parents were free or slave, we are not told by the documents available to the present writer nor do we know the day of her birth. This is not surprising for the records of birth are not available for either slaves or free people during the slave period.



Dr. Savage

Whatever the case was, she did not long remain in the slave society of Mississippi but was carried to Philadelphia by a Quaker lady, a Mrs. Greenfield, at the age of one year. Her name was Taylor but she took the name of her benefactor and became known to fame by the name of Elizabeth Taylor Greenfield. She was carefully reared by Mrs. Greenfield and the relation between the two was that of mother and daughter.

Natural Musician

Elizabeth seemed to have a natural bent for music. She taught herself crude accompaniment to her songs. She worked with this until her voice and the crude accompaniments were in agreement. She lived near a physician and his daughter who heard the child sing and asked her to come in and play on the guitar. This was so satisfactory that Miss Price, the daughter of the physician, then began to play for accompaniment and to teach her some of the rudiments of music. This was done for a reasonable compensation. These lessons were taken quite privately and without the knowledge of Mrs. Greenfield.

This child was progressing very well when someone informed Mrs. Greenfield, with the hope of putting an end to Elizabeth's study. Everyone recognized that the Quakers made little use of music and

expected that a stop would be put at once to this effort. Mrs. Greenfield did send for the child and asked Elizabeth to play her instrument and sing. When this had been done the child was told whatever she wanted she would have. The child kept on studying and shortly thereafter was asked to appear at various functions.

Not long after this her patron, Mrs. Greenfield, died, and left provision in her will for the young musician. The will was contested and as a result Elizabeth was deprived and thrown on her own resources for support. She did not know what to do but did remember that she had some friends in the western part of New York and decided to visit there.

Secures New Patron

While crossing Lake Seneca on her way to Buffalo she began to sing. The passengers were much surprised with her voice. They insisted that she sing several songs and as a result she made many friends. Elizabeth was able to secure another patron who was able to see that she appeared before the people of Buffalo.

In October of 1851 she sang before the Buffalo Musician association and made a great impression. It was from this time she was called the "Black Swan." She was compared to Jenny Lind and Paderodi. She did not at this time have the training and the art of singing but she undoubtedly did have a natural voice of great beauty and range.

She made her appearance in many of the concert halls in the free states. It was realized by all that she needed more training. At that time it was thought that one could not achieve the most in music unless he or she had been abroad. It was the hope of many of her friends that she would be able to study with the master on the continent. It was felt that one way this might be done was to arrange a series of concerts. This was done and much success followed, if we are to take the press comments.

she sang only at private gatherings and continued her study. The general fit of study had added much to her concerts. The New York Herald in speaking of her concerts after she returned said "The Swan" sings now in true artistic style and the wonderful power of her voice have been developed by good training. This improvement was very noticeable to everyone.

It was in society like this the music she was presented to the lovers of England.

She gave several private concerts of this caliber, accompanied by Sir George Smart, one of the foremost men of music in England at this time. Elizabeth Greenfield not only gave concerts of this nature but continued her study and technical study to her natural equipment. She remained in England until 1854.

She secured many good press comments.

At this date. Mrs. Harriet Beecher Stowe happened to be in London at this time and helped to make the "Black Swan's" stay an easy one and foremost men of music in England of the important people in England through Mrs. Stowe that Elizabeth Taylor Greenfield was able to reach the Duchesse of Sutherland and the Duchess of England until 1854.

Standard in England. She finished her American tour and went to Europe with the hope of study. The management abroad failed her and she was stranded in England. Elizabeth Greenfield was able to arrange a conference with Lord Shaftesbury who gave her assistance by arranging to give her an introduction to a law-

She secured many good press

Had Few Concerts

She continued her concerts whenever she could secure a concert and opened a studio and gave lessons in vocal music. In all of her greatness she did not find many opportunities open to her, the day of the Negro in music had not come. She was equal to some of the Negro singers of later times but she was not given the opportunity to display her ability to the best advantage. She continued her teaching until her death. She never forgot her own struggle and helped all those who showed promise and ability who came to her.

Elizabeth Taylor Greenfield was one of the first Negroes to show great vocal possibilities. She was able after much difficulty to secure good training. She must be remembered as one of the first Negro women of ability, who demonstrated that Negroes could sing the world's great music.

111-Year-Old Former Slave Dies In Perdido

PERDIDO, Ala., Oct. 16 (AP)—Mrs. Letha Green Betts, Negro woman who claimed to be 111 years old, died at her home here today, leaving almost 100 descendants.

When questioned about proof of her age in recent years, Mrs. Betts would bring out an old family Bible which recorded her birth as Sept. 25, 1842, in Eufaula, Corn. Ala.

She was born in slavery. Her husband died about 50 years ago.

Surviving are three children, 14 grandchildren, 40 great grandchildren, 37 great great grandchildren, and 3 great great great grandchildren.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

JOSEPH WHITE — A CUBAN MUSICIAN OF IMPORTANCE

One of the important musicians born in the New World was Jose White or perhaps better known to the American music lovers as Joseph White. He made a great reputation in both America and Europe in the last half of the nineteenth century. He spent most of his life in France and that country might well claim him as one of her outstanding sons.

Jose White, a Negro Cuban violinist, was born in Matanzas, Cuba, on January 17, 1833. He was the son of an amateur musician but we have no knowledge of what instruments he played or what part he took in the musical life of the community. Jose at an early age showed an interest in the violin. It was said that whenever he heard music coming from the violin, he would leave his play and listen and watch the performer until he ceased to play.

The parents were so impressed with the boy's interest in the violin that they gave him one as soon as his hands were large enough to hold it. Within a few months, he astonished an audience with his ability on the instrument.

To Paris For Study
He continued his study of the violin with his teacher until 1855, when he was sent to Paris to study. He reached Paris and presented himself as a student at the Conservatoire. Entrance at the Conservatoire was not gained by application alone but by a very thorough examination. There were 30 contestants for the scholarship. This young new world student was able to win by unanimous approval.

He then began his study with Delphin Alards, one of the outstanding teachers at the Conservatoire and one of the best known violinists of France. Alards also had as pupils some of the world famous violinists. Within a year after White had entered the Conservatoire, he had won many prizes. This was given by a jury composed of great violinists. He was so superior that the jury had no difficulty in awarding him the first prize for the year 1856.

Protege of Rossini

He attracted the attention of Rossini, the great composer, who had White play at all of his parties. In 1858, White's father was very ill and he was forced to return home. Rossini wrote him a letter hoping that he would find his father

or better and raised his playing and said that White showed powers of which the French school of the violin might well be proud.

He had now been in Paris three years. His father soon passed after the son reached Havana. Jose soon went back to Paris to continue his study and began to give concerts in France and in Spain and received great praise in the papers of Europe.

In 1864, he was cast in a new role that of teacher. Alard had to be away from his classes and he selected White to carry them on. The teacher felt that his pupil could do them better than anyone else.

He now began his appearances before the Royal family of Europe. In Spain, he played before the queen who presented him with a set of diamond studs and gave him the decoration of the Chevalier of the order Isabella. White in turn wrote a composition and dedicated it to the Queen which she accepted. He also played at the Tuilleries before Napoleon the Third and The Empress Eugenie.

Teacher and Composer

After his return to Paris he spent his time teaching, playing and composing. The committee on musical studies of the Imperial Conservatoire of Music and Declamation had before it studies for the violin presented by Jose White. The committee approved them, saying the document was composed of studies which took in consideration the difficulties faced

by those who were studying that instrument and took care of the left hand.

The report was signed by Auber, the director of the Conservatoire and president of the committee: G. Rossini, Ambrose Thomas and Gounno. It was signed by the ten members of the committee but their names are not made known in the documents available to the writer.

Jose White was born near our shores but had never been to the United States. He came to New York in 1876 without the advertisement which usually goes with distinguished foreign musicians when they come to our shores. He soon, however, made his presence felt with his artistry with the violin. On March 12, 1876, he appeared in New York with the Theodore Thomas' orchestra.

The New York press placed him beside the three or four violin artists of the world. A few days later he appeared before a very select Boston audience with Levy, the great and well known cornetist. The same high praise came from the Boston press as from the New York press. After these triumphs in America he returned to Paris where he kept up his concerts and his teaching.

In 1865 he was teaching at the Conservatoire and was admitted this same year as a member of the Societe de Concerts. He was given as a prize a gold ornamented violin bow which was a gift from his former teacher, Alard.

He was a composer of some ability. Some of his compositions included a group for stringed instruments, La Bella Cubana, and Romance Sans Paroles.

In later years he made a tour of Brazil and had the same success he had elsewhere. His last years were in Paris where he died in 1920. Jose White is among the great violinists of the age and ranks high among the great artists the new world has produced.

ALABAMA HIGHLIGHTS

The University of Alabama, from the date of its establishment in 1831, has been the center of intellectual activity in the state and furnished the nucleus of a literary coterie in A. B. Meek, John G. Barr, William R. Smith, and others. Mr. Smith, in 1837, published, at Mobile and Tuscaloosa, "The Bachelor's Button", a monthly museum of Southern Literature. This first effort to establish a literary journal in

Alabama was planned along very ambitious lines and contained short stories, poems, and book reviews.

In 1839 the "Southron", edited by Alexander B. Meek, was established in Alabama. This new publication contained contributions from a number of writers who later acquired fame in the world of letters. In 1843-44, F. H. Brooks conducted the "Southern Educational Journal and Family Magazine", which was published in Mobile. Its columns were filled with miscellaneous literary matter, but for want of financial support each of these periodicals had a brief existence.

By 1849, there were 1,000 individuals and establishments engaged in manufacturing in Alabama. The invested capital amounted to three and one-half million dollars. These industries employed 5,000 persons, consumed raw materials to the amount of a million and a quarter dollars, and produced finished articles valued at four and one-half million dollars. These included twelve cotton mills; three iron-naces making pig-iron and other products; 10 factories making pig iron castings; and three manufacturers of wrought iron.

In 1832 a cotton mill was located in Madison County, Ala., on the Flint River. The river furnished the motive power. One of the earliest cotton gin factories was established by Daniel Pratt in Autauga County in 1838. It later became the largest gin

factory in the world, and the Daniel Pratt machines were known wherever cotton was grown.

Historical writing in Alabama began as early as 1839. In that year A. B. Meek published in the "Southron", a number of sketches of Alabama history. These sketches were later collected with additional ones and issued as "Romantic Passages in Southern History." Other historical works followed, including the "History of Alabama", by Albert J. Pickett.

All of these literary efforts were made during the first half century of the state's history. Since that time, numerous other historians have made valuable contributions to historical literature.

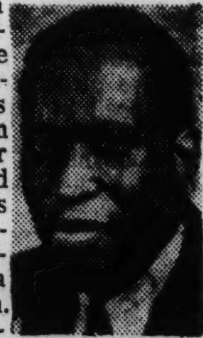
Know Your History

By Dr. W. SHERMAN SAVAGE
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ELIJAH PARISH LOVEJOY

The Negro, in a large sense, fought for his own freedom but there were also a large number of white persons who felt that slavery was wrong and should be abolished. Many of these were not abolitionists but anti-slavery men and those who felt that slavery should be abolished, but by a slow process and with as little injury to the owners as possible. Elijah Lovejoy was a member of the latter group at first, but in the second stage of his life, he was an active abolitionist.

Elijah Parish Lovejoy was born on Nov. 9, 1802, at Albion, Maine, where he and his father lived. His father was a Presbyterian minister. He attended the elementary schools in the town where his father was a pastor and completed his secondary education at the academies of China and Monmouth. He was graduated from Waterville college in 1826, with the highest honors. He, like many college graduates, turned his attention to teaching in a secondary school in New England.



Dr. Savage

After teaching a year in this New England academy, young Lovejoy moved to St. Louis and devoted himself to teaching and occasionally writing articles for the "Missouri Republican" and the St. Louis Times. The Times employed Lovejoy as assistant editor from August, 1830, to February, 1832. In that year he became interested in theology and entered the Theological seminary at Princeton, from which he was graduated in 1833.

Reverend Lovejoy was called to St. Louis in the fall of that year as editor of the "St. Louis Observer." This was a weekly religious paper supported by the Presbyterian church. The first issue of this paper appeared on November 22. It was the hope of the editor to establish a reliable paper which would take a firm stand on all public and religious questions. From the very beginning Mr. Lovejoy was opposed to slavery in principle but was slow in taking

an active part in the discussion of the subject. He was in favor of a gradual process and did not agree with the methods of the abolitionists, but thought the masters should be urged to free their slaves. The first step, he thought, was a reform in the status of the slave.

In 1835, when the controversy over abolitionist literature in the mail was causing confusion in many parts of the nation, it was a great concern in the city of St. Louis. Every person who was suspected of being an abolitionist was in danger of being mobbed. The publishers of the Observer hastened to assure the public that they were not issuing an abolitionist sheet and they felt the editor would refrain from further publication of articles on slavery.

Lovejoy, however, spoke against this mob because he had to defend the freedom of speech. He might not have spoken out at all, but the public meeting had forbidden citizens and editors to discuss the question of slavery. Those in authority, had decided the best way to control this matter was not to allow any discussion of it. This, of course, did not satisfy Lovejoy for he remembered that the freedom of the press and speech could not be denied under the constitution. This appeal was effective and the tide began to turn in his favor. This brave man had been able to weather the storm because of his outspoken, fearless manner.

Early in April, 1836, St. Louis was excited over an act by Francis McIntosh, who had killed a deputy sheriff in attempting to escape and prevent arrest. The lawless citizens of St. Louis took the law in their own hands and burned McIntosh to death. This act was condemned by Lovejoy and was the subject of an editorial in the Observer. It was not violent but insisted that citizens must stand by the Constitution and that mob rule was dangerous. The Observer office was entered twice between May 30 and June 6, 1836, and the press was so damaged that only a small edition of the paper could be printed.

The trial of those persons who took part in the crime of burning McIntosh came before the court in St. Louis over which Judge Lawless presided. The judge set forth the strange doctrine that a crime punishable by death when committed by an individual might be committed by a multitude with immunity. Lovejoy entered a vigorous protest against such a theory as that set forth by Judge Lawless.

As soon as the publication was known, the office of the Observer was again ransacked, the press smashed and the pieces of the press thrown in the street. It had been decided much earlier to move the paper to Alton where it was certain the paper would be better supported. Alton was much too close to St. Louis and when the press and office furniture was landed in Alton, it was destroyed on the wharf. These were thought to have been acts of men who had come from St. Louis, yet there was a strong feeling against abolition in Alton which was evident by the many events which were to follow.

By 1837, Lovejoy had reached the stage of abolition. He now spoke out with more boldness on the question of slavery in his editorials. July 8, 1837, a mass meeting was held and it was decided to pass a resolution condemning the editor of the Observer for allowing the subject of slavery to be discussed in his paper. The editor again felt that freedom of the press and of speech was threatened and denied the right of the mass meeting to interfere with his effort. He refused to agree to cease publishing editorials on slavery. His press was constantly destroyed, but the abolition forces were just as determined that they would not give up the right to discuss slavery without a fight. In the long run, Lovejoy lost his life for the freedom of speech and freedom of the press. The city of Alton becomes historically significant because of the effort this brave editor made for the important principle of the freedom of the press.

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Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

BUILDING "THE PALACE OF DELIGHT"

To build an important institution requires the life of a devoted conscientious person. It has been rightly asserted that an institution is the lengthening shadow of a personality. This can rightly be said of our sketch this week, Janie Porter Barrett, a Negro girl born in the state of Georgia.

Janie Porter Barrett's mother was a widow and was probably a product of the slave regime. She had the good fortune to work for a northern white woman, the kind of work many Negro



women had to do in Georgia and in other states. This white woman was unlike many northerners who went South; she did not try to outdo the southerners in their cruelty to Negroes. Janie's mother was a maid and seamstress in this southern mansion.

Janie did not have the usual experience which Negro children had in the South at that time. She went to her mother's place of work and played with the children. They liked her so much that this mansion became her home when her mother married for the second time.

Janie had all the luxuries which any child of the South had, because her mother allowed her to live in the home of this northern woman and she became a member of the family. Janie was able to hear good literature because the mother and father in this family read to the children. Whether she was taught separately or by private tutor is not known by the present writer. She seems to have secured some of the fundamentals of education.

Things went along smoothly until Janie's association with the children seemed strange to the neighbors. The white woman loved Janie and was not willing to send her away to live among untaught Negroes. She thought of Janie as something apart from the Negro race, a special Negro who must not live among the untutored. This woman of wealth wanted to send Janie North where she could secure the best education available and settle in a community where her race would not be known.

Her mother Refuses To Give Her Up This was what might be called a wonderful opportunity for Janie but there was a condition which had to be met. The mother was asked to give up the child and make the lady the legal guardian. This was cruel enough, but the mother was asked not to see her daughter again. This, of course, did not satisfy Janie's mother. The white woman would not give up her idea, for she felt that she was right. She wanted Janie to have the best and not be hindered by racial barriers. The mother refused this and took her daughter home.

Her step-father was what might be called a prosperous Negro who was then working in the railroad shop in the hometown of Macon, Ga. He had been allowed to hire his time during the days of slavery. Under this privilege he was able to pay his master a yearly sum and took the rest for himself; before the Civil War, he had saved enough to buy some land and build a house. He was willing to send his step-daughter to school and also do as much for her as she did for his own children. His mother had saved some money also and decided to send Janie to Hampton.

At Hampton, this girl had to experience a new life. She now had to work, scrub floors and do all the things which are routine in a boarding school. She graduated from Hampton and returned to her home in Georgia. She chose a place to teach in one of the most backward sections of the state which paid less than any of the jobs offered her. She had to depend upon her mother for help to provide the necessities of life. She was later offered a job at Hampton and returned to Virginia where she spent the rest of her life.

The Palace of Delight In 1889 she married Harrison Barrett, a graduate of Hampton who held the position of cashier and bookkeeper at his Alma Mater. He took her to the home he

owned, which they continued to improve until they got what they wanted. She called it the "palace of delight." Her home was a place where all kinds of persons could come and have meetings. She encouraged those who had worked all day to come by and hold their meetings in her house. Mrs. Barrett was most concerned about those girls whose mothers worked all day, and those whose mothers

were dead. She was later made state president of the Negro Women's club. There developed protests from the details of this work are interesting. It gave these girls a chance and many of them have gone to useful occupations. The school gave girls who had finished a good opportunity to become good citizens. This woman was a shining example of what can be done by kindness and hard work, even in the backward sections of the Southland.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

EXODUS TO KANSAS

One of the significant movements which brought men West was the exodus of 1879. Many of the Negro citizens who lived in Kansas are products of this movement. Negroes had come because they had been promised free land and civil rights.

The leader in this movement was Benjamin Singleton, a Negro who was born in slavery in the state of Tennessee, but escaped from slavery and fled to Canada. He like many others, returned to the state when the war was over. He soon became active in improving conditions among Negroes. He claims to have begun this crusade as early as 1869, a decade before the country took notice of it because of the publicity given it by the papers.

Singleton sent circulars far and wide, urging Negroes to leave the South and explained how those who left were doing in Kansas. The advertising of such a project cost money but this energetic man was willing to take it from his own earnings. The first persons who came to Kansas attracted no attention at all; it was only when they came in larger numbers that they attracted the attention of the papers.

Feared Influx of Negroes

In 1879 when the movement reached its zenith, the papers of the country took due notice and carried long accounts of this migration to Kansas. This movement was one which not only concerned Kansas, where most of them were going, but also the states through which they passed. The authorities in the cities and states along the way feared that they would get an influx of Negroes who would not be able to pay their own way, and would become an expense upon the cities. The editor of a St. Louis paper, in speaking of this movement, said most of the Negroes who were coming from the South were interested only in 40 acres and a mule. Many of these migrants left without being properly prepared and became wards of such cities as St. Louis, Kansas City, Denver and other cities in their line of travel.

Many were stranded on the wharves of St. Louis and became a burden to the welfare agencies of that city. The mayor hoped that something could be done to cope with this problem. He thought a law which gave authority to fine

the companies would be of great service. This fine was to be from \$2,500 to \$3,000. The constitutionality of such a law is doubtful for the railroads had no constitutional right to prohibit a person from going from one place to another so long as he or she had enough to pay for passage.

Refused to Bar Migrants

This exodus reached its zenith during the administration of Governor John P. St. John. The governor was asked to issue a proclamation which would prohibit Negroes from coming to the state but the Kansas governor refused to do this. He turned his attention to these people and made every effort to secure relief for them. He sent letters to the other state governors asking for help for these destitute people.

Meetings were held in many sections of the country to raise funds for the Negroes who had gone to Kansas. They were held from Massachusetts to Colorado and much aid was given. This help allowed these immigrants to become adjusted. By 1880 there were between 15,000 and 20,000 Negroes who had come to Kansas as a result of this exodus. This movement was investigated by a committee of Congress because there were Negroes being brought to Kansas for political reasons.

There were certain results of the migration to the whole West. Some of these persons went to other states and took part in the development of agriculture. In Kansas the by-product of this movement was the development of the Negro farmer and the agricultural colonies.

Nicodemus Best Known

The best known of these colonies was Nicodemus, which was located on the Kansas Pacific Railroad in Graham county. These people came to Graham county with little and expected little; what they wanted most of all was freedom. They asked for a home for every man and woman, a school for every child, and a field to labor. They also wanted a guarantee of every right that was human and

wanted every man to be a neighbor and have equal treatment before the law.

In 1879 migrants in Nicodemus put all the land they could under cultivation but there were few teams available to them. They resorted to spading up the land. They had under cultivation about six acres to each person. After the first year, this particular colony was able to take care of itself.

The colony passed a set of resolutions thanking the people of Kansas and other states for what help they had given and asked that from that point on, no further charity would be given. The reason they made this request was that there were some in their midst who did not want to work and would depend wholly upon charity. They felt further that such a policy would bring many destitute people to this agricultural community and they did not want any in Nicodemus who could not bear his own burdens.

The town was named in honor of a noted slave who was said to have come over to America on the second slave ship which brought slaves to America and became an outstanding slave and later purchased his own freedom. This was a Negro town and all of the public offices were filled by Negroes. There were several other Negro colonies but they will be treated in a later sketch.

Know Your History

By Dr. W. SHERMAN SAVAGE

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Kansas City, Mo.

EDMONIA LEWIS

The first and in many ways the most distinguished sculptress of the Negro race immediately after the Civil War was Edmonia Lewis. She was also a painter of some distinction. She was born in 1845 in Albany, N. Y.

Her mother was a full-blooded Indian of the Chippewa tribe and her father was a full-blooded Afarian. Trace of both mother and father were readily observable. Both parents died young and left Edmonia and her only brother as orphans. They were sent to an orphanage from which they were adopted and brought up by Indians.



Dr. Savage

She had little opportunity in early years but she showed her talent. She was later sent to Oberlin College which was then the citadel of equal opportunity for education in those days. It was within the walls of this institution Negroes were welcomed. She remained at Oberlin from 1859 to 1863, supported by the abolitionist who had confidence in her ability and supplied the funds for her education. *Feb. 7-3-53*

On her first trip to Boston she saw the bust of Benjamin Franklin and was so impressed that she said, "I, too, can make stone man." She made a visit to William Lloyd Garrison, the well-known abolitionist, and asked for guidance. Edmonia Lewis felt sure she could make the stone man as she called it, if only she were given the chance. Garrison, who struck by the young girl's enthusiasm, gave her a note to Edmund Brackett, the famous sculpturer of Boston. *P. 14*

This famous artist was impressed with the girl. He gave her a piece of clay and a mould of a human foot. He asked her to go home and study the cast and work with the clay. He told her, "if there is anything in you, it will come out." Edmonia, alone in her room, labored over her clay and when she had done the best she could, she took it back to the master Brackett looked at the model and broke it to pieces and

told her to try again. She continued to work with this sample model until she had made a success with it.

Her first work, a madallion of John Brown, the great abolitionist, was said to be excellent. Her next work was that of Colonel Robert Gould Shaw, the leader of the first Negro combat company in the Civil War, who lost his life in the effort. This contest has made his name immortal in the history of the Civil War. Edmonia became interested in him and made a bust of the young hero. The family of Shaw this young hero heard that the young artist was making a bust of the colonel as a labor of love, came to see it and were delighted with what they saw. The artist had not seen Shaw and had only a few poor photographs to work from. This bust was so well done she sold 100 copies of it.

This was a step in her education which she needed. The sale of the Shaw bust enabled her to reach Europe. She took a studio and devoted herself to hard work and made her first statue of Hagar in her despair in the wilderness. This was a work full of feeling and sympathy. Edmonia says that she always had sympathy for women who have struggled and suffered. This statue was purchased by an art lover in the city of Chicago.

Edmonia Lewis was also interested in the Virgin Mary and made the Madonna with the infant Christ in her arms and two adorning angels at her feet. This was purchased by the young Marquis of Bute for an altar piece.

Among the most famous of her works were two small groups illustrating Longfellow's poem of Hiawatha. The first was entitled "Hiawatha Wooing." This was a statue of Minnehaha seated making a pair of moccasins and Hiawatha by her side with a world of love longing in his eyes.

The second was the marriage of Hiawatha. They were standing

side by side with clasped hands. She was able to preserve the Indian features very faithfully and the dress of the Indian in every detail. Both the sentiment and execution were of a high order. One writer said, "No happier illustration of Longfellow's poem has ever been made than those by this Negro artist."

Edmonia Lewis made many portraits of famous Americans on commissions; most of them were in plastics. Among them were Wendell Phillips, Charles Sumner,

the famous poet Henry Wadsworth Longfellow for the library. This seemed strange to some that this famous college would not allow a woman to enter its door to secure an education but would receive the work of a woman who had educated herself.

Edmonia Lewis made many portraits of famous Americans on commissions; most of them were in plastics. Among them were Wendell Phillips, Charles Sumner,

Harriet Hosmer, and Charlotte Cushman. In the Longfellow series she made another—"The Departure of Hiawatha" and also "Forever Free" which dealt with the subject of emancipation. Other works were Harriet Hunt Mossallum and Mt. Auburn Cemetery in Massachusetts.

Her work was exhibited in Rome in 1871 in the Philadelphia Centennial in 1876. Previously her work had been exhibited in Rome

Edmonia Lewis made many portraits of famous Americans on commissions; most of them were in plastics. Among them were Wendell Phillips, Charles Sumner,

Edmonia Lewis made many portraits of famous Americans on commissions; most of them were in plastics. Among them were Wendell Phillips, Charles Sumner,

Woman Who Heard 'Abe' Speak In 1860 Dies At 100

EMINENCE, Ky. (ANP)—Funeral services for Mrs. Miriam Coleman, 100, were held here last week in the Baptist church, interment following in the local cemetery.

One of Mrs. Coleman's fondest memories was that of seeing Abraham Lincoln, the nation's 16th president, whom she heard speak when he visited a plantation in Lexington in 1860.

Although she could not recall what Lincoln said at the time, she remembered that the people shouted and threw their hats into the air at the end of his address. Mrs. Coleman had been bedfast for 20 years. Surviving are eight children.

Know Your History

By Dr. W. SHERMAN SAVAGE

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BISHOP JOHN HURST

John Hurst was born in Port Au Prince, Haiti, May 10, 1863. He was one of the five children of Thomas and Sylvania Hurst. His mother was not a citizen of Haiti but was a native of Talbot county, Md., and had gone with John Hurst's grandparents to the Island.

Young Hurst began his education in the primary and grammar schools of his native city. When this was completed, he studied at the Lycee National of Port Au Prince where he graduated in due time. The Rev. Charles W. Mossell, who was working in the Island as a missionary, became interested in this youth and felt that he should have further education.

The family had from the beginning been members of the African Methodist Episcopal church. Bishop Hurst always took great pride in the fact that his great uncle was with Bishop Allen as a co-founder of this church and had been a member of a class under the supervision of the founder of this denomination.

He had in his possession the old class and book and pen used by his great uncle in Richard Allen's church. It was natural when he came to America that he would be looking for a school operated by that organization. He entered Wilberforce in the Payne Theological seminary and graduated with a bachelor of divinity degree.

Begins Preaching In 1883

As early as 1883, he was licensed to preach by Bishop B. T. Lee at Wilberforce and was ordained a deacon in 1886 at Baltimore. He had joined the Baltimore confer-

ence, which at that time was under the supervision of Bishop Payne, in 1882. The assignment given him in 1886 was at the St. Paul African Methodist Episcopal church at Port Au Prince. In this field he was ordained an elder at Port Au Prince under the supervision of Bishop Campbell. He labored in this missionary field for four years.

His work was interrupted by an offer from President Hippolyte to become secretary of the Haitian legation at Washington. This was the first secretaryship from that country at Washington. The young minister accepted the offer and served in that position for four years. He was offered the position a second time but he refused it on the grounds that he was more interested in pursuing his mission as a Christian minister.

The Rev. John Hurst began the second phase of his ministry in the rural section of Maryland at what was called the Crowdeville Circuit, which at that time was

composed of three small congregations in Howard county. He always thought of his obligation and reached it regardless of the weather. The first Sunday he had to walk 17 or 18 miles to his charges; he preached three times and returned home. He said in later years that this was the most enjoyable year of his ministry.

In spite of this, he was not destined to stay in the work of the rural church long. Bishop Wesley J. Gaines, who was the presiding bishop of the district, decided he was needed in the city and sent

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HENRY OSSAWA TANNER

One of the outstanding artists of recent times was Henry Ossawa Tanner. He spent most of his life in France but was born in the United States and, thus, America claims him as her outstanding artist of the last quarter of the nineteenth century and the first half of the twentieth century.

This talented American was born June 21, 1859, in the city of Pittsburgh. He was the son of Bishop Benjamin T. Tanner, a prelate in the Methodist Episcopal Church and was also editor of the Christian Recorder for some time. As an editor of that religious organ, he lived in Philadelphia. The young boy attended schools of the city and did well enough with the ordinary subjects of the curriculum.

One day while walking in the park with his father, he saw a man painting out in the open as is so often the case with art students. The boy informed his father he could do what the man was doing and insisted without fear that he could do and do it well. This was the earliest indication of his artistic ability. His father was willing to give him the materials he needed. One of his first sketches which the family preserved for a long time, was a landscape portrait. This, because of its grouping, showed unusual ability.

In his school work the subjects that delighted him most were mathematics and drawing. His draw-

ing was so well done he was one of the few students named to receive advanced instruction.

Determined To Be Artist

Naturally his father and mother wanted him to go into the ministry because that was the profession of his father. He was fond of his mother and father but he was determined that he was going to be an artist. Young Tanner felt he could do as well with his brush as he could do with his voice in the cause of religion, and thus continued his effort in the field of art.

Young Tanner was willing to make sacrifices for his art. Many times he would wear clothes when they had almost passed their usefulness because he wished to put everything in his art training. He received instruction from such celebrated American artists as Thomas Askins, who was noted among other things for his delineation of Negro types, and Thomas Hoveden, whose masterpiece was a portrait of John Brown kissing a Negro child on his way to execution. These men had influence on his later life.

The young artist kept up his hard work and his own study and sculpture and spent many hours at observations. He was interested in the zoological park, modeling animals he found there. Because of his excellent work and interest in art, he was granted privileges denied to all except art students. He had few companions except his

art friends and those he had met at the Academy of Fine Arts in pursuance of his study.

Henry Ossawa Tanner had by this time sold some of his work and decided to do further study. He went to Paris in 1891 and there studied with Jean Paul Laurens and Benjamin Constant. His first work in Paris, like that in America, took on the environment, largely landscapes. This gave him the training which he needed for the future.

In 1894 Tanner gained entrance in the Salon with his pictures "Music Lessons" and "The Young Sabot Maker." In 1897 he was again at the Paris Salon, this time with his first important painting, "Raising of Lazarus." This painting attracted the attention of critics for its dramatic power and for its unconventional yet delicate treatment. This picture was given the Gold Medal and was purchased by the French government and placed in the Louvre. He had now arrived as an artist and was recognized as such in Europe and in America.

His next celebrated picture was "The Annunciation," which was exhibited in the Academy of Fine Arts in Philadelphia in 1898, where he had visited so often when he was a student. This excellent picture was purchased for the Wilstach Collection in Memorial Building at Fairmont Park. This subject had been painted by the other artists before Tanner's interpretation gave it new life. One writer said, "This subject in the hands of Tanner was as new as if it had never been seen before."

His next subjects were "Judas" and "Nicodemus." The "Judas" was purchased by the Carnegie Institute in Pittsburgh. The painting of "Nicodemus" won the Walter Linnicott Prize of \$300.00 and was added by purchase to the collection of the Pennsylvania Academy of Fine Arts. He always tried to get as much of the locale of where the action took place. The picture "Nicodemus" was painted from a house top in Jerusalem.

By this time his painting had entered a new phase. These were mostly religious themes taken from the Bible. In these pictures he won his great renown and popularity. His works were no sooner completed than they were purchased. It would have been impossible for him to have held an art exhibit for his pictures were scattered all over the world.

He painted many others that cannot be mentioned here but attracted attention as much as those which have been mentioned. They have placed him in the front rank

most part in the state of Florida, where he gave 16 of his 18 years in the Bishopric. His service was felt in other parts of the church. Upon the death of Bishop Derrick, he was given supervision of the West Indies and Dutch and British Guiana. He organized the African Methodist Episcopal church in Jamaica. He took over the work of South Carolina on the death of Bishop Beckett and later was assigned to that work.

As a bishop he served for the

This dynamic minister was ac-

He not only studied in France, closed, he returned to Water's but made his home there because church where he remained for five years of this period in the city of Baltimore. For 20 years he was President of North- the death of Bishop Derrick, he was given supervision of the West Indies and Dutch and British Guiana. He organized the African Methodist Episcopal church in Jamaica. He took over the work of South Carolina on the death of Bishop Beckett and later was assigned to that work.

Bishop Hurst was active in affairs outside of his church. He was a delegate to the Ecumenical Conferences of 1901 and 1911, and also a member of the Conference of European Faith and Order. He was a member of the Commission on Federation of Methodism and a member of Federal Council of Churches. He was a Trustee of Howard and Wilberforce Universities and Chancellor of Allen University. He took part in all the movements which were for the uplifting of the race. He was very active in the National Association for the Advancement of Colored People and was a Director and Vice-President of that organization.

In spite of this active life, Bishop Hurst never let anything take precedent over his church work. He was one of the great men of the African Methodist Episcopal church of the Negro race.

Tells Of Casey Jones' Last Ride

VAUGHAN, Miss.—Railroad history rolled back more than half a century last Friday night as Sim T. Webb, 79 year-old Chicagoan, recalled how the famed Casey Jones rode the locomotive of the Cannonball Express to his death April 29, 1900.

Webb, who was Casey's fireman on the last ride, told the story of the wreck. It actually happened to a group of railroaders who dedicated a marker here Friday on the spot where the wreck occurred.

Webb's words were different from those which have made Casey Jones one of the great heroes of American folklore. Through cracked and aging lips, fireman Webb told how the noted engineer cried, "Jump, Sim, jump," and then rode the locomotive of the Illinois Central Cannonball Express to his death.

up time. As one uncopyrighted version of the ballad goes, "All the switchmen knew by the engine's moans, that the man at the throttle was Casey Jones."

Roaring into Vaughan, 200 miles south of Memphis, at 3:25 a. m. the Cannonball was on time. But a freight loomed up on the main line just ahead and Jones knew he could never stop in time.

The ballads agree that Jones said "two locomotives were bound to bump" but actually the Cannonball ploughed into the rear of the freight. Webb, obeying his chief's last command jumped and saved his life.

Mrs. Casey Jones, who has a hard time convincing people that is her real name, recalled how a neighbor came up to her in Jackson, Tenn., after the wreck.

"Why are you visiting so early," Mrs. Jones asked her. "Has anything happened to me husband?" and then I knew." She knew, as was written:

Headaches and heartaches
and all kinds of pain

Are not apart from a railroad train

Tales that are earnest, noble
and grand

Belong to the life of a railroad man.

Jones received the nickname

"We had finished our regular run into Memphis on No. 382 but we took over the Cannonball because its regular engineer was ill," Webb said. "Mr. Casey was mighty tired. We were about an hour and a half late."

But with Casey at the throttle, the Cannonball began to make up time.

Roaring into Vaughan, 200 miles south of Memphis, at 3:25 a.m., the Cannonball was on time. But a long freight loomed up on the main line just ahead and Casey Jones knew he could not stop in time.

Widow, Old Whistle Dedicate Wreck Marker

Fireman, Now 79, Recounts Vivid Details Of the Famous Last Ride of Casey Jones

VAUGHAN, Miss., July 24 (AP). The words were different and they didn't rhyme but tonight railroaders heard the straight story of Casey Jones from his fireman on the last ride.

Through cracked and aging lips, Fireman Sim T. Webb recalled with vivid memory how Casey cried out, "Jump, Sim, jump," and then rode the locomotive of the Cannonball Express to his death.

On the spot where the Illinois Central train cracked up April 29, 1900, a marker was dedicated today to the engineer as one of the great heroes of American folklore. Hundreds of railroaders and railroad fans came to this little central Mississippi community for the occasion.

Railroad history rolled back half a century. The personal

whistle of Engineer Jones—engineers transferred their whistles from locomotive to locomotive in those days—was here. It was rigged to steam and its lonesome whippoorwill call sounded for the first time since Casey pulled the cord desperately in the last few seconds before the crash. Howard Robertson, of Bonde Terre, Mo., owns the whistle.

The Cannonball's bell has been a fixture at Vaughan—in the belfry of the Black Jack Methodist church. The sexton tolled the bell and railroaders nodded approval of this authentic touch.

Casey Jones' widow, a sprightly little woman of 81 with red hair still showing through the gray, was here. She met for the first time the Brister sisters, the only living witnesses of the wreck beside Webb.

One of the sisters, now Mrs. Virginia B. Read, recalled that Jones' shattered locomotive looked like "an old and wounded soldier who would never rise to walk again."

Then Webb, a 79-year-old Negro, told the story of the wreck as it actually happened, without the later embellishments of the various ballads.

"We had finished our regular run into Memphis on No. 382, but we took over the Cannon-

ball because its regular engineer was ill," he said. "Mr. Casey was mighty tired. We were about an hour and a half late."

Ex-Slave Dies, Leaves 61 Kin

Mrs. Victoria Anderson, 105-year-old former slave and native of Louisiana, died last Thursday at the home of her daughter, Mrs. Ella Washington, of 3344 Giles, after a brief illness.

Funeral rites were held Saturday at Progressive Baptist church, the Rev. T. E. Brown, pastor, officiating.

Mrs. Anderson was born June 5, 1848, at Geismar, La. She had been a member of Progressive Baptist church in Chicago for several years.

She was the eldest of a family of eleven children. Her youngest sister, Mrs. Henrietta Cocoa of Louisiana survives.

Mrs. Anderson also leaves three sons, Frank, Joseph and Robert Anderson; 14 grandchildren and 36 great grandchildren and 8 great-great grandchildren. She remembered the names and birthdays of all, relatives said.

Tombstone Tells Of Heroism In Florida

JACKSONVILLE, Fla. — (Interstate Press) — Forty-five years ago, come October 28th, a Jacksonville colored resident was buried in the Old City cemetery near Sixth and old cemetery street, now Mt. Herman street, after he had been slain by another resident of this city while he was in the act of defending a white woman on whom an attempted rape was being perpetrated.

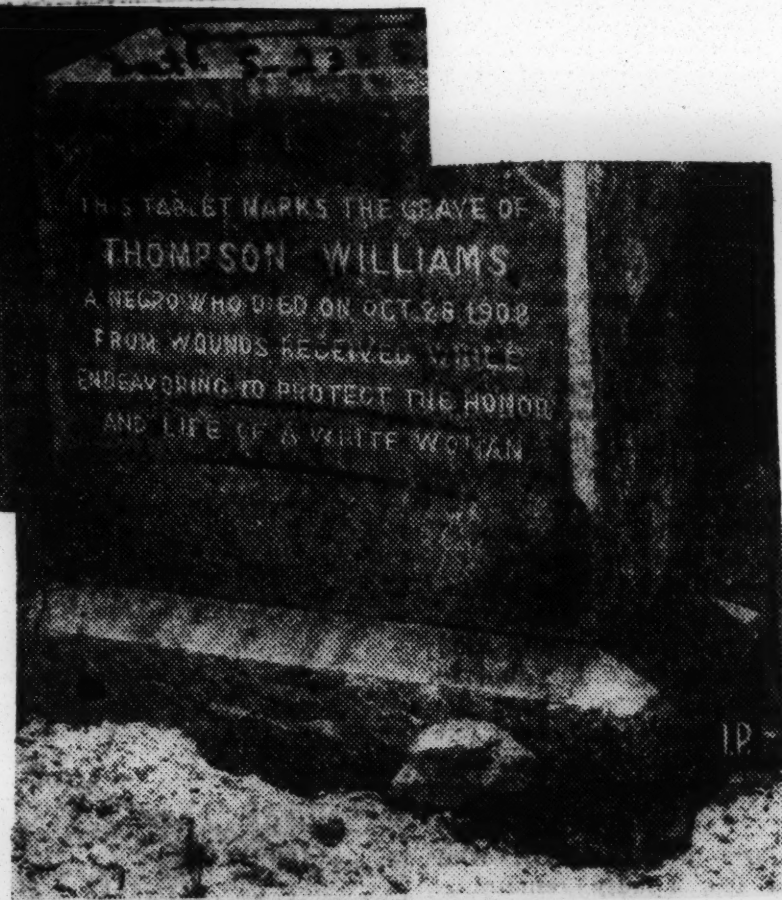
This did happen in Jacksonville and here is the inscription which was carved on the headstone of the slain young man:

"This tablet marks the grave of Thompson Williams, who died on October 28, 1908, from wounds received while endeavoring to protect the honor and the life of a white woman."

HISTORY OF THIS unusual and gallant action is now recorded and it states that Thompson, hearing the screams and the pleas for help coming from the woman, raced to her rescue and was wounded by gunfire in his attempt to free the woman from the grasp of her would-

assailant. He died shortly after the shots were fired, and the slant escaped without ever being apprehended. The stone inscription may be seen in the disturbed and frightened would-be action of the assistant made an endeavor to render aid to the mortally wounded Thompson, but he died before medical attention could reach him.

HE THEN MAYOR of the city of Jacksonville, members city council and city commission cited Thompson posthumously and passed resolutions doing his endeavor to protect the honor and the life of helpless woman. And from words encouched within resolution and with the ad-



and counsel of a committee colored leaders called in, the words inscribed on the tombstone were thus placed on the headstone of Thompson Williams.

The old city cemetery has now been cleaned up, developed and made into a beautiful park by the parks department of this city of which Guy L. Simmons is the commissioner. It is a city park, is beautiful and monumental, and may be visited by any Jaxon or visitor.

The tombstone may be seen setting in the park edge just at Sixth street, just before reaching the Seaboard Air Line railroad tracks near the entrance to the Blodgett Homes Housing colony.

THERE HAVE BEEN many similar cases like this one in Jacksonville and Florida and in

other areas of the deep South, but never one just like the one as relating to Thompson Williams and his endeavor, not only to save just the honor and the life of a white person but that of a woman. His name has been called blessed and his name has been written in the Lamb's Book in Glory.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

A Noted Explorer — Matthew A. Henson

Matthew Alexander Henson, the well-known explorer, was born August 8, 1866, in Charles county in the state of Maryland. The spot in the county where he was born was located on the Potomac river about 40 miles below Washington. His parents were Lemuel and Caroline Henson.

He began work when at the age of 15. He shipped from Baltimore as a cabin boy on a vessel bound for China. There were other trips to Japan, France, Spain, North Africa, Russia, and the Philippines. By the time he had completed these tours of duty, he was an experienced seaman.

One of the turning points in his life came when he met Robert E. Peary, then a civil engineer in the United States Navy. Henson was impressed with Peary's air of confidence. He went with Peary to Nicaragua as a personal attendant. When they returned, Henson took a position as a messenger at the League Island Navy Yard. In 1891 he accompanied Peary on his expedition to the Arctic region. From this time on he was with Peary on all of his expeditions. He was now more than a personal servant - he was a trusted helper and a friend.

Understood Eskimos

Matthew Henson could do whatever work was necessary, whether that was blacksmithing, carpentry, cooking, or understanding the language and customs of the Eskimo tribes. He had few superiors in skinning a musk ox, one of the animals of the North used for food by the Eskimos. He learned the art of navigation and knew the frozen regions of the North as few other persons did. When the expedition set out on July 1, 1908 on one of the most difficult ones undertaken up to this time, Matthew Henson was an indispensable assistant. With his own hands he built the sledges used in the journey to the North. They stood the rigors of the trip and enabled this epoch-making work to be accomplished.

The hazards and hardships were great and at times seemed unsurmountable and at times it looked as though the purpose of the expedition might be defeated. Henson, himself, came near to losing his life. The ice was so rough and

jagged that the men had to cut a trail with their pick axes, which they had to use constantly. There was another time when the danger of losing the instruments was very near at hand. It was the quick action of the Eskimos who saved the instruments. Had this happened, Peary never could have claimed that he had discovered the North Pole. Cook had already advertised that he had discovered the North Pole first. This expedition was a test to man and beast but it was accomplished and this American Negro played a large part in it.

On April 6, 1909, the Pole was discovered and the American flag was nailed, as Peary liked to say, to the North Pole. This Henson says was a glorious sight to see - the American flag floating on top of the world. When it was over, Peary said they must go home which they did, Peary to fame and Matthew Henson to practically obscurity. It is now more evident than ever that Peary could not have reached the Pole without Henson. Peary claims to have walked the last miles, which has seemed amazing since he had lost eight toes. Henson explains this by saying that each morning Peary started out walking slowly but the sleds picked him up and he rode till the end of the day and then walked a little more at the end of the day. Peary could say that he walked the last few miles. He was a proud man and did not want to admit he had been carried to the North Pole.

With Peary 22 Years

Henson served with Peary for 22 years and came home and was practically forgotten while Peary came home to fame. Henson was not completely forgotten and in New York in October 1909 there were formal testimonies with the presentation to this co-discoverer a gold watch and chain.

The explorer wrote the details of his trip in "A Negro at the North Pole," which for a time kept him employed. In 1913 he entered the employment of the United

States government as a messenger in the Correspondence Division of the Collector of Customs in the city of New York. His salary was not large but he was able to retire after twenty-three years on \$1,020. His pay was never large; he was paid \$25 a month for his trip to the North Pole and also all of the men were given

man the citation. Henson has lived to a ripe old age in spite of the many hardships which he has endured. His name is linked with that of Peary's as the discoverer of the North Pole.

In 1945 after more than 35 years had passed, Congress thought of Matthew Henson and decided to give him the rightful honors which were due him. The Navy gave him a silver medal and read a nice citation of his contribution. The captain who read the citation said correctly that the Navy had waited a long time to give so worthy a

States government as a messenger in the Correspondence Division of the Collector of Customs in the city of New York. His salary was not large but he was able to retire after twenty-three years on \$1,020. His pay was never large; he was paid \$25 a month for his trip to the North Pole and also all of the men were given

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Alexander Crummell was the son of a Timanee chief of West Africa, who had been brought to this country. His mother was a free New York woman who could count her free ancestors for several generations back. This made young Alexander a free man, since the status of the child followed that of the mother rather than that of the father.

This young lad began his education in the public schools of New York but was by no means satisfied with what he was able to secure and looked to other means of acquiring the education which he needed. He, along with Henry Highland Garnett and Thomas S. Sidney, was also bent upon securing a better education than the public schools could give.

These young men were in 1835, the very year that there was confusion over the distribution of abolition literature, to the school set up at Canaan, N. H. This school had been open without regard to race or sex. Such an experiment might have gone on undisturbed had it not been that the country was disturbed over various aspects of the abolition crusade.

The young men were welcomed to the principal but this sentiment did not represent the community. The town of Canaan was against any instruction set up for the high education of Negroes. These young men took part in a Fourth of July celebration. At that time far more attention was given to the small communities to the celebration of our national holiday. A month later a mob assembled and with the aid of 95 yoke of oxen and two hard days of labor moved the building to a swamp. This action closed the academy and the young men had to leave.

When the young men were leaving, the mob celebrated their departure by a salute from an old field piece. These men went first to Hanover where Dartmouth is located, which was only five miles from Canaan. They began their trek homeward, which occupied a day and a night on top of a stage. Negroes were not permitted to be inside a coach through the state of Vermont. There were no railroad connections at this time and, of course, these men had to take his treatment as this was the only

vay to get home.

Alexander Crummell was not willing to give up his education because he had some setbacks, but the next year he entered Onelda Institute of which the Rev. Beriah Green was president. Alexander Crummell remained there for three years.

In 1839, he applied to the General Theological Seminary of the Protestant Episcopal church at New York. He had been recommended by his rector and the rule was that one coming so recommended was to be admitted. In spite of this endorsement, he was refused and further asked to withdraw his application. It was understood that if he would withdraw his application, he could be taught privately but he refused. The convention of the district upheld the committee and passed a rule prohibiting anyone from the Negro race from entering the seminary.

He now left New York and went to Boston where he had more success than he had in New York. By 1842 he had been ordained a deacon and was ordained a priest by 1844. He later conducted a private school for boys but this did not give him adequate support. He rendered a good service in this effort.

He gave up his work and went to England, where he was cordially received. He preached in many sections of England. He was not satisfied with his education and entered Queens college, Cambridge university, from which he received his bachelor of arts degree in 1853.

Crummell went from Cambridge to Africa; this was done because of his ill health. He worked in Africa, parts of Liberia, and Sierra Leone, as clergyman and in education for a period of 20 years.

While in the Dark Continent, he published "The Future of Africa," which was a volume of ten addresses, sermons, and lectures.

This work was received well in America, England, and Africa. This was followed in 1892 by another book, "The Greatness of Christ," and other sermons. This was a volume of three hundred and fifty-two pages. In 1891, his "Africa and America," a book of 460 pages, came from the press. All of these works showed him an excellent writer and a deep thinker.

In 1873 he came back to the United States and was put in charge of the St. Mary Protestant Episcopal mission in Washington, D. C. He took hold of this work with zeal and energy and a flourishing congregation developed. He was able to build the St. Luke Protestant Episcopal church and was able to lecture and preach in many parts of the country while carrying on the responsibility of a large and thriving church.

Dr. Crummell was for many years president of the Colored Ministers Union of Washington. He was also a member of the Commission for Churchwork among Negroes. What some thought was his greatest work was the founding of the American Negro Academy on March 5, 1897.

This was an organization of authors, scholars, artists, and those distinguished in other walks of life. The members were to be men of African descent who were interested in the promotion of letters, science and art, scholarly work, and in the aiding of the youth of genius to secure higher education at home and abroad. He was always interested in those things which added to the culture of the race.

Dr. Alexander Crummell died on September 10, 1898 after a life of service to the church and the welfare of the race. There are many instances when he fought for the race but he was a living example of what a Negro could achieve.

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
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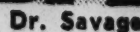
By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
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In Wake county, North Carolina, many years ago, James Dunston first saw the light of day. He was born a free man because his father had been set free by his master. The reason slaves were able to secure their freedom are many, but in most cases for meritorious service or purchase. *Vol. 7-1053* James started there. This he look

When James Dunston was asked in later years the reason his father was given his freedom he could only say that he did not know. The time of his birth also is not known because this family was an unlettered one and could not keep a record of its members.

The Dunston family was a large one and it faced all the difficulties of a free family.



lowed by their masters to associate with the free Negro. This was especially true after 1855, when the slave question was brought before the county because of the militant group led by William Lloyd Garrison.

His father was a farmer and rented land from a white farmer of his community. It took all the effort his mother and father could do to make ends meet. The land was by no means fertile and there was not enough known about scientific farming. This family lived in a small cabin which was minus the ordinary comforts of life.

James was possessed early with the desire to read but at the time there were no schools in North Carolina for Negroes. It was more difficult for the free Negro than for the slave. The slave might find some kind white person who would be willing to teach them even though it was against the law. The whites hated the free Negro because he was on exhibition and because the slaves desired their freedom more than otherwise would have been the case.

About 1867, a school was open for Negroes in a log hut not far from his father's farm and young

James started there. This he looked upon as the chance he had desired all along. He secured a blue-back speller, the beginning instrument of most learners of that day. Entering as an eager pupil, James was soon disillusioned for he found that he already knew more than the teacher. James began to work by himself since he had the key, words he was determined to read. He wanted to read the Bible through. He clung to this blue-back speller and the Bible until he mastered both. The task took him several years because all the time he had was the rest period between his long hours of work.

When he was about 20 years old, he married and began the long difficult road as a tenant farmer. In spite of the hardships of life, he was able to save something. He seemed to have had a gift with the use of the soil. He loved his work and was always experimenting with new methods and new ways of growing things.

Seven years from the time he was married, he was able to buy his first plot of the "good earth," as he liked to think of it. This was very small, only four acres but it meant much to him. He still rented but what he could make on his four acres was clear profit. It was not long before he owned 35 acres. With this, his future was clear before him.

He was a good farmer but he could not get away from the idea he was called upon to preach. He tried not to hear the call, for he said he was too ignorant. He began preaching in 1882 but did not give up his farming, which he had to do to live, since his small church, which he erected in his community, could not pay him enough; he did not want them to pay him very much. They gave him \$250 a year for his service.

This was during the period of Reconstruction when Negroes had just come out of slavery. These Negroes needed guidance; James Dunston understood what was needed and made an attempt to settle the Negroes on land they could buy for themselves. He se-

The next thing they needed was a school, but how to get it was a problem. The farms ran from 50 to 150 acres. The man on this farm with a good house on it had some lots in the community and the people raised enough for a small building, which was improved as time went on. James Dunston formed another company from 20 of his members in the original community and urged them to move to Meham, where he preached to a simple faith and section all of his life in this service.

Know Your History

By Dr. W. SHERMAN SAVAGE
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J. E. K. KWEGYIR AGGREY

This week release thus far has been concerned with the achievement of the Negro in America.

Dr. J. E. K. KWEGYIR AGGREY did a great deal of work in America, but he made his greatest contribution to Africa even though he lived in America most of the time after he finished his education at Livingstone college.

Dr. Aggrey was born October 18, 1875 at Anamabu, on the Gold Coast in West Africa. His father was Koewo Kwegyir, Aggrey of the Fanti family which descended for centuries in the past; his mother also belong to a respectful family which could claim many chieftains.



The son, James, Dr. Savage had his head bathed in the sacred waters of the Kalkana Spring which was given credit for having magic qualities. The parents did not depend upon this to give all the qualities of greatness to their son but sent him to Cape Coast Castle. J. E. K. Aggrey was the first of his line to be touched by western education.

Here the Wesleyan Missionary discovered him. He was always an ardent seeker after knowledge and was so outstanding at 14 that he was employed as a teacher. Later this young man had charge of a school where one hundred percent of the students passed the government examination which was a remarkable record.

Returns To School

His next move was to leave the teaching profession in order to pursue success and go back to the school. He now entered Richmond college, a Wesleyan institution, on the Gold Coast. To this school was added some workshops among them a printing shop with all the necessary materials for printing. This fascinated young Aggrey and he learned the trade.

Because of his knowledge of the principal dialects of the country, he was taken with the British ex-

for a period of 20 years. There is every reason to feel, as many did at this time, that he would have been president as the students and faculty had hoped for, if he had not been an African.

While still teaching at Livingston, he found time to attend the summer sessions at Columbia university. He was at this institution during the summer of 1904 and again in 1914 and the five following years and by December, 1923, he was able to pass the examinations and completed all requirements for the degree of Doctor of Philosophy, save that of completing the dissertation, which he never lived to complete.

Sent to Africa

The greatest work he did was in the African commission in 1919. An international commission or education in Africa was being sent by the Phelps-Stokes fund with the support of Mission Boards in America and Europe and the support of many government officials. The chairman suggested Dr. Aggrey as a man of learning and one who would be able to contribute much to the work of the commission. This was called the first commission and it visited the school of the countries of South, West and Central Africa. When the work was completed, the commission made its report which gave us an idea of educational conditions in Africa.

The second commission extended further its study of education in Africa and Dr. Aggrey was a member of this commission also. He rendered the same distinguished service as on the first commission. As a result of the effort of the commission and his interest in education, Achinota college was founded and Dr. A. G. Fraser was made principal of the college. Dr. Aggrey was appointed one of the teachers in the college. Here Dr. Aggrey labored with success.

He later secured a leave to return to the United States to complete the work for the degree. This was in the summer of 1927. He began working on his dissertation at Columbia but did not get far before he died. Dr. Aggrey is one of the outstanding contributors from Africa to America. There have been many other African scholars but the contribution of Aggrey in the interpretation of Africa to America is outstanding.

Remains at Livingston

Aggrey was now faced with the problem of whether he would return to Africa or remain at Livingston. He had been offered a position at the college because of the excellent work he had done as a student and as an assistant. Whatever the reason, he was persuaded to take employment of the Bishop Small had hoped would come to America so that he might return to Africa as a missionary to his own people. But Aggrey remained a member of this faculty

Know Your History

By Dr. W. SHERMAN SAVAGE
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TSHAKA, THE ZULU CHIEF

The Zulu tribe is one of the most remarkable tribes of Africa because of the fine warlike soldiers it produced and its great leader, Tshaka. Among the migratory tribes of Af-

rica in the 18th century was the Ama-Zulu, who settled later in Natal. They were at the time not a people of note and it did not seem that they were destined to influence history to any great extent.

The chief was Mfetwa, their feudal lord. In the last quarter of the 18th century, their ruling chief was Zenzangakona, the father of Tshaka. His mother was Nandi. When the child was one year old, Nandi took him as was the custom of this tribe to her father's house. Here he grew into a restless child and cared for no one but his mother. His other relatives did not care for him either.

When he came to the period of manhood, his father came and brought the lion covering which had been worn by the men and boys of the Zulu tribe. Tshaka refused to receive this badge of manhood but he was so badly he had to flee from the tribe in order to save his life. Tshaka's mother had high connections and was able to get her father to take her son and see what he could do with him.

Turned A-Drift Again

The grandfather soon tired of Tshaka and he was turned a-drift again. This restless boy and his mother were drifted together. The mother gave up both husband and home in order to be with her son. At last Tshaka found some one who understood him and whom he was willing to obey.

This was Dingiswayo, chief of the Mfetwa tribe, who knew what it was to be a wanderer from home. This warlike chief saw the possibilities of the young man, Tshaka, and gave him a place of abode and made a soldier of him. This was just the help which Tshaka needed and he advanced. Here he lived through the phase of his life.

In the course of the years, Tsha-

ka's father died and the son became the chief of the Zulu tribe. He still kept friendship with Dingiswayo and this prevented war between the two tribes. About 1812, Dingiswayo was captured in battle and was later put to death. The Mfetwa's tribe then chose Tshaka because they knew him as a leader of their armies. This enabled these war-like tribes to fight together and become a menace to all Africa.

Tshaka was like Napoleon who followed him later. The road of peace was not open to him. This was the fate of every pastoral tribe. It must attack or be attacked. This was the kind of life Tshaka liked. In fact, it was the only one he knew. He had great love and admiration only for his mother who lived and gave all her devotion to him. He had not a trace of tenderness for any other person, man, or woman.

In spite of his cruelty and his lack of womanly feeling, he was a great warrior. He was able to keep his filled by exceptional young men and those captured in war. They were given a choice between being soldiers in Tshaka's army and slavery which was the fate of those who were captured.

Tshaka improved the implements of war and also the formation of battle. The assegai, which was the instrument of destruction in the Zulu tribe, was changed into a short cutting instrument. The soldiers were clothed with an armor of cowhide, which was designed to protect them. The arrangement of the army is also interesting.

It was formed in a crescent shape with the main body in the center. Behind these were extend-

ed troops and they closed in on the enemy as the battle progressed. The enemy found not only that it must fight the troops in front of it but if they failed they were put to death. The Zulus were brave but if they failed they were put to death when they stood before Tshaka. This great general made full use of his army and ravaged the whole of the Natal.

Merciless at Home
Tshaka was just as merciless at home as he was in battle. He did not allow his children to live. Either the mother was put to death before the child was born or the child was killed immediately after it was born. The reason for this act of cruelty was a fear that the people might cause his sons to revolt against him.

By 1828 his armies had been defeated in battle and his people were hungry, for a migratory people such as the Zulus lived upon the spoils of war, and defeat

meant they were short of food. The reaction against him had been seen to it that he had no sons to revolt but he had brothers who revolted in September of that year. This brought to an end a man called the Black Napoleon. As long as war is held up as the measure of an outstanding citizen, the name of Tshaka must have adoration for those who love the exploits of war.



OLD SLAVES never die-some don't even fade away. A case in point is John Trambel who will be 15 years to the good on a second century come January 15, and to watch the old gent tending his daily chores as shown above, he would have you to believe that life begins at 100 rather than 40. He is one of the ex-slaves who attended the Emancipation Celebration January 1 at Tabernacle Church.

Residing now at 512 Drexel, Guthrie, and occasionally at his country home in Meridian, the former Georgia slave is the sole survivor of 21 brothers and 14 sisters. Believed to have been about 27 years old when slavery was abolished, the old timer talked endlessly of his many experiences during the days of the anti-bellum South. Of particular interest was the time when he ran away from his masters and lived in the woods like any other wild "varmit" for four years before being captured. He also remembers the James boys and their escapades in Missouri. When asked if he had ever been seriously ill, the kind old gent nodded with a negative gesture and stated that the only pain that gives him trouble is the one caused by a blade that has been lodged in his left thigh for many years.

Photo by
Jerome Harris

Black Dispatch
Sat. 1-17-53 p.1.
Oklahoma City, Okla.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
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CHAPLAIN WASHINGTON E. GLADDEN

The highest place a Negro could reach in the Army at the turn of the century was in the position of chaplain. In this branch of service he could become a captain, and in some cases reach higher.

The sketch we are dealing with this week is that of Washington E. Gladden, who reached this position with the 24th Infantry, an all-Negro unit. He only reached this grade upon retirement.

Washington E. Gladden was born in South Carolina one year after the close of the Civil War, in 1866. He remained in that state until his 14th year. It is safe to say he secured little education, for the schools for Negroes were just coming into their own, in the sense they were just being established. Washing-

ton Gladden came to Great Bend, Kas., during the time of the migration to that state and began working in a flour mill owned by Hulme and Kelly.

He worked at this plant for twelve years and held many different positions from "booster" to chief engineer. This was in the days when sacks in a factory were sewed by hand. In this work he won a championship by sewing and packing six hundred and sixteen sacks in ten hours.

In all of this work he never lost his thirst for knowledge and secured it in every way possible, in one of his exacting duties at the plant. He was able to master a course in electrical engineering by correspondence, which shows how eager this man was to get along with his work in education.

Washington E. Gladden was also very much interested in religious and missionary work. He began this work when he was 14 years old. At that early age he would drive 25 miles in rural sections of Kansas to carry on this work and return to his job by Monday morning. He taught Sunday School and at the same time held religious meetings in several places.

In 1893 Washington E. Gladden made a trip to Africa to familiarize himself with the conditions of missions in that Dark Continent and also the wisdom of an im-

migrant to Africa. There were many who thought of going to that continent to start again in their effort to secure a better livelihood. His report, which he made to his sponsors when he returned, was that the missionary effort was a failure because persons were being sent who knew little or nothing of medical science and sanitation and were dying in large numbers because of the epidemics which constantly broke out in South Central Africa.

He returned to the United States in 1890 and was ordained in the Baptist church and became pastor of the First Baptist church of Great Bend, Kas. He kept up his study and while acting as pastor of this church, he took training at Western College, which was then located in Macon, Mo. but has been located in Kansas City for about 30 years.

In 1895, after working in Great Bend for five years, he was asked by the American Baptist Home Mission Society to organize the Baptist work in Colorado Springs. Washington E. Gladden headed this call and began work in that city in Feb., 1896. He remained there for a decade and built a \$10,000 church (St. John Baptist church) on a pay-as-you-go basis, which was a good undertaking. This is a remarkable achievement when we realize that the Negro population in Colorado Springs was indeed small.

Washington E. Gladden was appointed chaplain in the United States Army in 1906. He was assigned to duty with the 24th Infantry which was at that time stationed in the Philippines. He was with this regiment at the time of Pulham Insurrection and returned with the regiment to the states in 1908. On his return he was assigned to Madison barracks, New York.

In 1909, the government appointed a board of chaplains to look into the needs of the army. They were to determine whether there was a necessity for more chaplains.

Chaplain Gladden was the only Negro on this board and he acted as the secretary when they met at Leavenworth to carry out an assignment. His recommendation was that a chaplain should be placed on the board to examine those who were to be appointed to the position of chaplain.

This energetic officer was sent back with the 24th Infantry to the Philippine Islands in 1911 and completed four years of service there. He was able to do much for his men in the way of entertainment. He established motion pictures for the regiment and operated the machines himself. This was not difficult because of his knowledge of electricity. At Camp Slotsenburg at Pampanga, Philippine Islands, he was able to establish a modern movie house and entertained about 800 men each evening.

The chaplain's religious work kept up also, for his average attendance was over four hundred men. He had the distinction of baptizing the first person in the island by immersion.

This chaplain took part in the activities of the regiment in its regular duties. He made all grades of marksmanship up to expert rifleman.

In March 1915, he went with the 24th Infantry from Fort D. Russell, Wyoming, to the border where they joined the American Expeditionary Forces in Mexico under General John J. Pershing. Chaplain Washington E. Gladden was placed in full charge of the mail. He was injured and was separated from the Army in 1917, with the grade of Captain. He settled in Los Angeles and spent his days there.

Lecturer Tells Life, Times Of James Porter

COLUMBUS, Ga. —Dr. L. D. OUR NEGRO COMMUNITY

Reddick of Atlanta university discussed the life and times of Georgia's pioneer Negro educator, James Porter, in the annual Julius Friedlaender lecture here last week.

Born in Charleston, S. C., in the year 1826, the son of free parents, Porter settled in Savannah, Ga., in 1856 and began a long career as educator, musician, religious leader and statesman. While a member of the Georgia legislature, he authored one of the state's first civil rights laws.

Porter was one of the first backers of state-wide public schools and was himself the first Negro school principal in Savannah.

He published an English grammar text in 1880 which was used as a model until after the turn of the century. Porter died in 1895.

Woman, 121, Dies
MARFANNA, Ark. — Mrs. Fanny Smith, 121, was buried last week. Her age was backed up only by an old family Bible.

One of Mrs. Smith's daughters died two years ago at the age of 93.

'Minded My Business,' Ex-Slave Says of Life

By CLAUDE GEORGE SR.

Jim Jenkins, ex-slave and ex-sharecropper, looks back on 103 years of living and attributes his longevity to "taking care of myself and minding my own business."

Born in Mississippi, Jenkins adopted the name of the slave holder, Newt Jenkins.

"I was 13 years old when freedom was declared by Abraham Lincoln," he recalled on his birthday. "And when I became of age, I started sharecropping and followed farming until the boll weevil came along."

"I moved to Atlanta 36 years ago and started to work for a road contractor, John Williams."

Jenkins, who boasts a family of five children, seven grandchildren and seven great-grandchildren, now lives with his wife, Mrs. Effie Holmes of 146 Stafford St., Southwest.

awarded then, and up to 30 are available this fall.

Under the new arrangement, another 30-man group will enter school in the fall of 1954, and still another 30 in the fall of 1955, he said.

Morehouse was one of 12 colleges approved for the scholarships.



Jim Jenkins

Ex-Slave, 102, Enters Hospital For First Time

BY GEORGE COLEMAN

Suffering broken bones in falls is not uncommon, but when the victim is found to be 102 years old, and spending her first hours in a hospital after so long a life, interest is automatically increased by doctors and nurses as well as bystanders.

Such is the case of Mrs. Alice Davis, of 1048 Simpson Street, N. W., who proudly told Grady hospital officials yesterday that she is 102 years young, and proud of it.

Mrs. Davis, is suffering from a broken hip, and it is her first time in any hospital since her birth on a pre-Civil War plantation in South Georgia. With her spirit up, she is resting in fair condition in Ward 4 on the second floor at Grady.

Just how Mrs. Davis broke her hip caused much speculation, although it is understood that she fell when she stumbled while walking around her home, Saturday.

But the injured parent of three generations of Atlantans, is hardly alone in her momentarily misery. She has three living daughters, four grandchildren and two great grandchildren to keep her company in her declining years.

Her daughters are, Mrs. Ophelia Jones, 75; Mrs. Ludie Smith, 69, and

Mrs. Bertha Cummings, 63. Both Mrs. Smith and Mrs. Cummings are widows, but Mrs. Jones' husband, Sidney Jones, lives in the home with her mother and two sisters.

Mrs. Jones has three sons and one daughter. One of the sons, Herbert Jones, 49, lives with them at 1048 Simpson Street, also and is employed at Frazier's Cafe Society. He has two children; a daughter 9 and a son 6.

The size of Mrs. Davis' family shows that she has had people all around her for years. She says she was a slave near Warrenton, Ga., until after the Civil War when she and a relative moved to Thompson and later to Powder Springs where her three daughters were born.

Harriet Tubman Home To Be Restored As Museum

NEW YORK—Formal opening and dedication of the home of Harriet Tubman as a museum and home of the superintendent will be held April 30 in Auburn, sponsored by the AME Zion church, it was announced last week by the Rev. J. W. Findley, director of the church's public relations.

Scheduled speakers at the ceremonies include Gov. Thomas E. Dewey of New York, Mrs. Mary McCleod Bethune, president-emeritus of Bethune-Cookman college, Mrs. Harper Sibley, Mrs. Eleanor Roosevelt and 12 AMEZ bishops.

The 26-acre tract (containing two houses) owned by Miss Tubman, famous Underground Railroad heroine, which she occupied as a home and on which she conducted a home for the

aged in her later days, is located at Auburn.

Following her death in 1913 and later that of the residents of the aged home, both houses were ordered torn down by the city after being wrecked by nature and vandals.

He led in this matter and the first of two units has been erected at a cost of \$21,500, with three-fourths of the debt paid by the conferences in New York, New England, Western Pennsylvania and North Carolina, and by funds from the department of relief.

The last general conference of the AMEZ church voted the final appropriation to this home and

the national committee is being formed to restore the old people's home to carry out Harriet Tubman's dream.

Ex-Slave, 104, To Celebrate Birthday Today

Mrs. Annie Frazier, who saw the trying years of Southern slavery in Georgia, will celebrate her 104th birthday today at her home at 353 Merritts Avenue, Atlanta.

Mrs. Frazier, who has four living children, was born a slave in Athens, Georgia. However, she looks upon Atlanta as her home. She has lived here for many many years.

She lives with her daughter, Mrs. Marie Louise Bowers. She reared nine children, and now has five grandchildren and three great grandchildren.

Two Ex-Slaves Die
CHICAGO — (ANP) — Chicago last week lost two of its oldest citizens.

They were Mrs. Jimmie Franks, 94, and Benjamin Fields, 100, who died here last week. Both were former slaves.

Mrs. Franks lived with her niece, Mrs. Ethel Walton, who said her aunt remembered the end of the Civil War.

Born in Obion county, Tenn., Fields was sold as a slave to a family named Fields, from whom

de took his name. 23 53
Sawing him 23 53
Birdie; five sons, Henry, Robert, Trever, Twigg, and Adrain; 23 grandchildren, 30 great-grandchildren, and five great, great grandchildren.

Notes On Early Papers

BY DR. J. M. GLENN

Recently this writer was thinking of the extended career of the Tuskegee News and likely mentioning it. Now comes the editor in its issue of April 9, naming that as No. 1 of its 89th volume, and that means a great deal. It carries us back to the days when Rousseau's Raiders were turned back at Chehaw, in April, 1865; when Gen. Lee surrendered at Appomattox; followed by multitudinous other events, including two World Wars and another war in progress in Korea.

While congratulating The News upon its long career it may not be amiss to remember about two other Tuskegee newspapers, one of about 67 years, and another of about 100 years ago. Likely many present residents of Macon County may not know that back in 1886 there was a paper, The Gazette published in Tuskegee by Ed H. Dryer but long since it ceased to exist. Connected with that paper was something which, after all these years, it may do no harm to mention.

A meeting of several days duration was being held in the Tuskegee Baptist Church and the visiting preacher was Rev. Mr. Porter. He did some very plain preaching, and there was a very fine attendance, but the Gazette "lit into him" with some very direct and caustic criticism. Though a Methodist, and only a schoolboy, the writer could but think that the editor was making a mistake. The services were being held in a Baptist Church, the visitor was a Baptist minister, and nobody had to attend the services unless he wished to do so, as attendance was entirely voluntary on the part of all.

The attack on the visiting minister caused much comment, and after it an unusually large crowd went to the church to hear what reply might be made from the pulpit. In beginning the service the visitor said, "I see that we have today an unusually large

crowd, the largest we have had.

I suppose that a good many may have come in order to hear what I may have to say about the newspaper attack which has been made on me, but I do not expect to make any reply. The Gazette is too small for me to notice. I do not fight babies." It was certainly a crushing reply.

How many know that a newspaper was being published in Tuskegee 100 years ago? Well, there was. Its name was The South Western Baptist, and it helped to preserve for us some of the facts connected with the days of the Indian troubles back in the times of the War of 1812 with England, and when the British were inciting the Indians against the American settlers.

Speaking very briefly here, the British were using the Indians as allies against the Americans. They sent Tecumseh from Detroit, Michigan, the Shawnee chief, whose parents were natives of Alabama—as an English officer, to this state in 1812 to incite the Indians, as at Tuckabatchee on the Tallapoosa River, where he made his celebrated speech, calling upon the Indians to destroy the Americans. British warships were using the Spanish harbor of Pensacola to incite the Indians, and at that place the British were paying the Indians for every American scalp brought to them. Hence Andrew Jackson captured Pensacola twice, in 1814 and 1818 and hanged two British agitators elsewhere.

The Tuskegee newspaper of 100 years ago, mentioned above, helped years later to reveal a part of the British propaganda against the Americans. An Indian woman, known as Millie had preserved and brought to light a copy of a British proclamation to incite the Indians against the American settlers. It was signed by a British commander of British land forces. It was dated Dec. 5, 1814, about a month before the battle of New Orleans, and was reproduced in The South Western Baptist, pub-

lished in Tuskegee, about 39 years later.

At hand is the full proclamation—treasured for years by this writer—but it is entirely too long for reproduction here. It called on the Indians to rise against the Americans, as despoilers of their country, and assured them that the British had vast resources of ships and of men to assist them. The Tuskegee newspaper reproduced that proclamation in its issue of July 22, 1853, almost a century ago.

How many present residents of Macon County know that such a newspaper was ever published in Tuskegee?

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University, Jefferson City, Mo.)

JOHN PIERCE

The Virginia Demonstration Agent

John Pierce was born of slave parents in Greensboro, Ala. The time is not known at this writing but it was soon after the Civil War had closed. His family was that of a typical Negro family in the years after the war. His father was a bricklayer, which was very hard work. In spite of the father's hard work, the family was very



Dr. Savage

because the amount paid at that time for a day's work was little.

A man would work for ten or more hours a day for as little as fifty cents or less. With this amount little could be done, save provide the bare necessities for the family and there was little left for luxuries. His mother also worked hard at any kind of work she could find. She took in washing for white families in the town of Greensboro. Her son, John, acted as the means of transportation between the home of the families and his mother's home. This work was carried on by him until he went away to school.

His mother was desirous that her children should get an education. At the time there were few schools in operation. Those in operation were very poor and

were holding terms for only about four months. The teachers were poorly prepared because there was little money for schools in the South, for anyone. The Negroes, as poor as they were, had to save little in order to have any schools at all.

The mother did everything in her power to create a good environment for her children. She took the teacher for room and board at half the price that would have been charged by any other family because she felt that the presence of the teacher in the family would help her children to better their speech and help them to have a better outlook on life. John was also sent to school to the teacher who boarded in his home. He here secured what he could in that local school.

The mother wanted her son, John, to continue his education. How he was to do this was the problem which faced her. During the time she was thinking this over, Booker T. Washington, the well-known Principal of Tuskegee, came to Greensboro and gave an address to the people of that city. John's mother was very much impressed by his address and asked him to stay at her house so that he could find out more about the school he represented. Mr. Washington told her about Tuskegee and how boys and girls could work their way at Tuskegee and get through whether they had money or not. This impressed John Pierce's mother as it had impressed young John, and he went to Tuskegee.

He took bricklaying as a trade

at Tuskegee, which was a trade he knew something about because of the work with his father. John Pierce did good work and was graduated from that school with a good record. He

was recommended by Mr. Washington to the little Quaker school at High Point, North Carolina as a teacher. He was to teach bricklaying and other work and he remained there for two years. While here, he with the aid of student labor made brick from clay which was found about High Point. He, with the aid of his students, constructed a dormitory for the school.

Pierce went to High Point while Grover Cleveland was President of the United States. Wages were low and thousands were out of work. He felt there must be a better way because he had seen what was done at Tuskegee with the soil. He realized that he did not know enough to help them because he had not studied farming; all of his training had been in the trades.

He felt he must help these people so he went back to school. He had been able to save some money which he used in financing his education at Hampton. He partially worked his way through Hampton and worked on the school farm. He remained at the school taking the regular and post-graduate work in agriculture. This young agricultural student held many positions around the school. He was an assistant instructor in the Normal Agricultural work. He remained at Hampton for three years after graduation.

John Pierce began in 1906 the service for which he went to Hampton and that was to help the poor people to achieve a more abundant life. He went from Hampton on extension to demonstrate to farm people the value of gardens. The government at the time did not have agents among Negroes. The work was financed by the General Education Board. The agents were selected by the Department of Agriculture and their work was to be supervised by the same agency.

John Pierce took great interest in this work and held meetings in many of the counties of Virginia, demonstrating to the Negro farmers how they could improve their food supply in both variety and kind. These demonstrations were of various kinds, dealing with farm life, such as building better chicken houses, analyzing the soil, growing trees and other things which demonstrated what was needed on the backward Negro farms.

When this farm demonstration agent began his work, the average yield in Virginia was fifteen bushels per acre. By 1924 it had risen in some cases to seventy-five bushels per acre. There were other improvements as a result of the work of John Pierce in Blackstone, Virginia. The schools were improved and the county training school was organized at Blackstone, Virginia. This enabled the people to be sent to the elementary schools of the county. Better houses and better churches were erected because of

the influence of John Pierce. There was an effort to send the states further in the white people in the South. John Pierce is as a building stronger of Black prosperity. He helped the people find a more abundant life.

John Brown's Last Speech

EDITOR'S NOTE

This last speech of John Brown was made available to the Defender by Booker J. Jennings, a Chicago plumbing contractor who read the article on John Brown which appeared in the Defender last week. Mr. Jennings, a native of Topeka, Kansas, which is 55 miles from Ossawatimie where John Brown made his first daring raid during which one of his sons was killed. Jennings is familiar with the countryside and the history of John Brown. The speech was copied from an original copy made in painstaking delicate handwriting by Mr. Jennings' schoolteacher in Topeka.

JOHN BROWN (1800-1859)

John Brown, of Ossawatimie, Kansas, became one of the most famous figures in the fight against slavery during the years preceding the Civil War. His methods were militant. He was for the immediate liberation of slaves. On the night of October 16, 1859, leading a small band of supporters, Brown seized the arsenal at Harpers Ferry, now in West Virginia. He was captured, tried and convicted. On being sentenced to death, on November 2, 1859, Brown made this extemporaneous speech to the court.

ON BEING SENTENCED TO DEATH:

I have, may it please the Court, a few words to say.

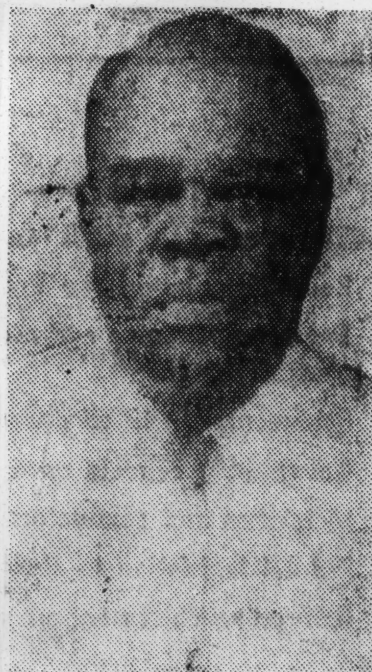
In the first place, I deny everything but what I have all along admitted: of a design on my part to free slaves. I intended certainly to have made a clean thing of that matter, as I did last winter, when I went into Missouri and there took slaves without the snapping of a gun on either side, moving them through the country, and finally leaving them in Canada. I designed to have done the same thing again on a larger scale. That was all I intended. I never did intend murder, or treason, or the destruction of property, or to excite or incite slaves to rebellion, or to make insurrection.

I have another objection, and that is that it is unjust that I should suffer such a penalty. Had

I interfered in the manner which I admit, and which I admit has been fairly proved—for I admire the truthfulness and candor of the greater portion of the witnesses who have testified in this case—had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends either father, mother, brother, sister, wife or children, or any of that class, and suffered and sacrificed what I have in this interference, it would have been all right. Every man in this Court would have deemed it an act worthy of reward rather than punishment.

This Court acknowledges, too, as I suppose, the validity of the law of God. I see a book kissed, which I suppose to be the Bible, or at least the New Testament, which teaches me that all things whatsoever I would that men should do to me, I should do even so to them. It teaches me, further, to remember them that are in bonds as bound with them. I endeavored to act up to that instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done, as I have always freely admitted I have done, in behalf of His despised poor, I did no wrong, but right. Now if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments, I say, let it be done.

Let me say one word further. I feel entirely satisfied with the



BOOKER J. JENNINGS

treatment I have received on my trial. Considering all the circumstances, it has been more generous than I expected. But I feel no consciousness of guilt. I have stated from the first what was my intention, and what was not. I never had any design against the liberty of any person, nor any disposition to commit treason or incite slaves to rebel or make any general insurrection. I never encouraged any man to do so, but always discouraged any idea of that kind.

Let me say, also in regard to the statements made by some of those who were connected with me, I hear it has been stated by some of them that I have induced them to join me. But the contrary is true. I do not say this

to injure them, but as regretting their weakness. Not one but joined me of his own accord, and the greater part at their own expense. A number of them I never saw, and never had a word of conversation with, till the day they came to me, and that was for the purpose I have stated.

Now I have

Mrs. Clarissa B. Feggans Marks 92nd Birthday

WASHINGTON

A long time removed from the scenes of the civil war of which she still has memories, Mrs. Clarissa B. Feggans, 445 S. st.,



MRS. CLARISSA B. FEGGANS quietly celebrated her 92nd birthday, Sunday.

With her five daughters about her, Mrs. Feggans received communion from Father

A.A. Birch of St. George's Chapel, the Civil war at her home. "I used to be strong," he said. At the party given later that "Bout six or seven years ago I day in her honor she unsuccessfully tried to blow out the 92 candles on her birthday cake, while more than 100 friends and relatives looked on.

Receives Many Gifts

Receiving many gifts, 96 cards, flowers and some \$8 in money, Mrs. Feggans told her friends that "she was happy to have them all there."

Among those at the party were her daughters, Mesdames Carrie Walker, Paterson, N. J.; Dora Gholson, Newport News, Va.; Delia Parham, Baltimore; Mary Levi, Paterson, N.J.; and 20 grand, 10 great-grand and 6 great great grandchildren.

Mrs. Minnie Nelson, youngest daughter of Mrs. Feggans, reported that "she still reads, mends and makes scrap books without using her glasses."

Mrs. Feggans, who was born in Brunswick county, Virginia, has lived in the district seven years, following the death of her husband, Cad Feggans.

Weds at 111



[Associated Press Wirephoto]

Alex Ogburn and his bride at Grimesland, N. C.

Grimesland, N. C., Aug. 11 (AP) — Alex Ogburn, a Negro who lists his age as 111, and his bride of 22 are honeymooning at their farm home near here today.

Ogburn and his bride, Clyda Mae Goddard of Williamston, were married at New Bern Saturday. His wife has two children by a previous marriage.

The aged Negro claims he was a grown man and a slave during

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

Private Schools In California

The problem of education for Negroes in California was indeed a trying one. The establishing of a public school by the city of San Francisco, which was the first school of Americans, was not meant for Negroes. They were not at that time excluded by law but by customs.

A large number of the persons support of the Pheonixonia institute in California had come from southern states and were anxious to keep the pattern of social relation which had been in vogue in their home state. There were some who felt that the Negro ought to have education but he ought to have it alone. Many of the school officials attempted to enforce the regulation without law. As a result, the Negroes had to make a fight for inclusion in the regular schools.

Negro parents who had come to California because of the gold rush were not satisfied with the efforts on their part of it, being made for their children and began to make some provisions for themselves. A private school was organized in San Jose by Reverend Peter Cassey, the rector of the Episcopal Church for Colored People. This was a private school for San Jose, there were those who the higher education of colored youth. The word "colored youth" is used because this school was open to the many races in the state who were barred from the schools set up for white pupils.

The amount which Reverend Cassey charged was very modest indeed; \$16.00 to \$20.00 a term. The term was a period of four weeks. This amount included vocal music and all other subjects, save piano and melodian with instruments which was six dollars a month extra. This was an individual effort to provide education for Negroes.

This school was taken over by the convention of colored citizens, a group of Negroes which had been organized to fight for the civil rights of Negroes, who had come on the Pacific coast. This gave the school the support of a large number of persons, especially those living in the San Joaquin Valley. The school was given the name of Pheonixonia institute of San Jose, Calif. The prominent persons who gave it support were Reverend Peter Cassey, William Smith, James Floyd, S. J. Marshall, H. Bristol, H. J. White and G. A. Smith.

In this meeting plans were laid out for a but all of them were dependent upon securing sufficient funds to put it in operation and also provide a Board of Trustees to manage the school and secure funds. After certain funds had been secured, the Trustees decided to invest some of it in real estate as a means of increasing the funds which increase the original funds considerably.

This convention took with consideration the duty it assumed in 1873, a decade after the original effort had begun, it was de-

cided that there was no longer any need for the institution as these Trustees had envisioned, because the Negro children were entering the public school and there was every reason to think that they would be able to enter the schools of higher learning when the student had secured sufficient preparation.

On January 7, 1873 a meeting was called at the Merchant Exchange Bank of San Francisco for the purpose of returning the money to the stockholders who had taken out shares in this project. The Trustees now were U. Gray, H. H. Collins, R. T. Huston, Peter Barber, S. D. Simmonds. In this meeting the Trustees decided to return the money which each stockholder had put in the project with one hundred thirty-two per cent interest, which showed that this was a very profitable investment.

These were the efforts made by Negroes on the Pacific in the interest of their own education when it could not be secured from the State and the City Boards of Education. Little came of these efforts but it did show the Negro was not satisfied to sit and wait. His fight to secure entrance to the public school is another story and will be treated later.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

Peter Humphries Clark, the well known educator, was born in March, 1829. The day is known to us by the documents available. His education in the city of Cincinnati was limited indeed. In 1844, the Rev. Hiram S. Gilmore, a philanthropic gentleman with considerable wealth, bought a lot and built a five-room school on it. The students who attended paid a small amount for tuition and some persons of means gave assistance. It was in this school young Peter Clark continued his study. He appointed as an assistant and at the same time continued his own work in the higher branches.

He left school in 1848 after four years of study. His father was a barber in the city of Cincinnati, but young Peter refused to take a position with his father, for he was so independent in spirit he did not want to be ordered around and especially by some of the white men of Cincinnati who visited his father's shop.

This was what he considered the type of work he was not suited to do and he became an apprentice to Thomas Varney, a liberal artisan, to learn stereotyping. This occurred in the city of Cincinnati where prejudice was severe because of its nearness to Kentucky, a slave state.

The reason this occurred is because Peter Humphries Clark advanced Thomas Varney \$200 to carry on his business. About the time young Clark learned stereotyping his employer sold out and moved to California. Mr. Varney's successor had no use for Negroes and refused to employ Clark.

In 1840, the Ohio legislature passed a law which allowed Negroes to organize schools and control them. This energetic young man became a teacher in one of these schools. He taught there for three months but was not paid, on the grounds that Negroes were not citizens and voters and could not employ teachers.

Worked Without Pay

The efforts these Negroes had made to educate their children were illegal, which of course was carried to the courts. The lower courts ruled against the Negroes but it was carried to the supreme court of the state, which declared the thesaret ht aadbysw ateolps dthat the law passed by the estate that the law passed by the state legislature was sound and the Negro trustees were upheld in the

In 1855, Peter Humphries Clark tried publishing a paper "Herald of Freedom." This paper did not last long but while it was in operation, it was a well-edited sheet with very vigorous editorials. When this paper had failed, he became editor of a free soil paper published at Newport, Ky. Clark worked undisturbed at this position for several months but the owner, William S. Bailey, was attacked several times because of the sentiment which the paper expressed. By 1856 Clark had left this free soil paper and had gone to the staff of Frederick Douglass' paper, where he worked about a year.

Principal 30 Years

In 1857 he was called back to the school system of Cincinnati. At this time a high school was added to the facilities for Negro education, which was known as the Gaines high school. This school was named in honor of John Isom Gaines, who was principal of the school for Negroes. He died in 1859, a young man of 38 years of age. Peter Humphries Clark was made principal of the Gaines high school and remained in that position for a period of 30 years.

Peter was very much interested in the welfare of teaching and the advancement of the race and gave many hours after school to this effort. One writer said, "From 1859 to 1895 no teacher was added to the Negro public school of Cincinnati who had not come under the direction of this well-known educator."

Peter Humphries Clark had other interests and was active in them. In 1853 the National Convention of Colored Citizens met in Syracuse and he was an active member of this organization. He also drafted the constitution of the Equal Rights League. This League fought for Negroes in the

This law was passed and signed by the governor, which set up the civil rights for all people in the state of Ohio.

He was, however, appointed a trustee of the State university by Governor Hoadley, a Democrat. Peter Humphries Clark was by no means consistent in his party relations. Sometimes he supported the Democrats and other times the Republicans. In 1862 he aided the Democrats in both the county and state elections of that year. When the legislature was organized, it drew up a bill on Civil Rights and submitted it to Peter Humphries Clark for his approval. In 1878 he was a candidate for state school commissioner on the working man's ticket and received 15,000 votes but not enough to win.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

PEZAVIA O'CONNELL

One of the first Negroes to earn the doctor of philosophy degree "in course" was Pezavia O'Connell. He later became an outstanding teacher and a very distinguished preacher. This man was born in the city of Natchez, Miss., on March 3, 1859. He was the son of Richard and Angeline O'Connell of that state.

He was born on the eve of the Civil War when slavery was making its last losing fight to maintain itself in the southern states. Perhaps in no one section of the United States was slavery so severe as it was in the state of Mississippi. Every slave who was fortunate enough to be in the border states feared more than anything that he might be shipped to that state. For many of them looked upon it as the river of no return.

It was in this surrounding where the cross currents of slavery and the problems of reconstruction were rife that young O'Connell grew to manhood. He, in all probability, had the usual hardships of a Negro boy growing up in the South, at a time when Negroes were making an effort to adjust themselves to their surroundings and beginning the new life which had been given to them.

Schools Poor In Quality

He was able to secure his elementary education in Natchez. The Negro schools through the South were just beginning and they were very poor. The teachers in most cases were not well trained, for the slave code had accomplished its work too well. It would be safe to say the great contribution of those schools was to stir up the desire of young Negro students to secure more of the American culture which had been denied to Negroes before the Civil War.

Pezavia O'Connell continued his education in Jackson college at Jackson, Miss. He continued his elementary education as well as his high school education there. Most of these schools carried elementary work and all of them had high school work until 1920. There were no public high schools for Negroes throughout the whole Southland. They had to get college training in the private academies and the college preparatories in various colleges. This is what

was happening to Negro education in the South when young O'Connell began his quest for an education.

Attends Wilberforce, Gammon

He then continued his formal training in several schools, among them Wilberforce university at Wilberforce, Ohio, operated by the African Methodist Episcopal church. This is one of the oldest schools established by Negroes. It began its operations in 1856, and has continued until the present. He also studied at Union Theological seminary and Columbia university but finished his college work, and secured his degree at Clark university in Atlanta.

This also was a Methodist Episcopal church school. Whether he was a member of this church before he began his education or was influenced by it when he went to Clark university, is not known but it was the church in which he worked most of his life.

He continued his education at the Gammon Theological seminary which is also located in Atlanta and is maintained by the Methodist church. From this institution he received the degree of bachelor of divinity in 1888. It was not until ten years later that he was awarded the degree of doctor of philosophy by the University of Pennsylvania in the field of Semantics or languages. He was one of the few Negroes who took a degree in that field.

Pastors Leading Churches

He devoted himself to the ministry and teaching. He was pastor of some of the largest churches in the Methodist Episcopal connection at various times held pastorates in Raleigh, N. C., Newark N. J., Bainbridge Street church in Philadelphia and the Corey Methodist Episcopal church in Cleveland. He served as district superintendent when called presiding elder of the Delaware conference for one term of four years.

Dr. Pezavia O'Connell was made

principal of Princess Ann Academy in 1899, the next year after he received the Ph. D. At that time this was a secondary and industrial academy operated by the Methodist Episcopal church. This school was located on the Eastern shore of Maryland in the town of Princess Ann, and served as a preparatory school for Morgan college, Baltimore, which was one of the major schools of that denomination.

This well trained man remained there until 1902 when he returned to the church and became active in the ministry and remained in that work until 1911. In that year he again returned to the classroom and became a professor in the school of theology at Howard university where he taught until 1913. In that year he resigned his position at Howard university and accepted a similar position at Gammon Theological seminary where he served from 1913 to 1916. In 1916, he went back in the ministry and served from 1916 to 1920 at Corey Methodist Episcopal church. This was one of the largest and most influential churches in that denomination.

In 1920, he returned to the college campus and acted as financial field agent for Morgan college. Finally he returned to the classroom as professor of history at Morgan college, where he ended his career. He died Nov. 24, 1930, at the age of 71. He was one of the well-trained men who devoted himself to the ministry. He was constantly changing from teaching to preaching because he at times found himself out of harmony with those in authority. He was one of the outstanding preachers of the Methodist Episcopal church.

Ex-Slave Dies at 108

MONTGOMERY, Ala. — Mrs. Sarah Webb, a 108-year-old ex-slave, died here last week. A native of Pennsylvania, she lived in Montgomery for the past thirty-nine years.

Know Your History

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Jefferson City, Mo.)

GEORGE WASHINGTON TRENHOLM

The subject of this week's column is one of Alabama's most noted educators and one of that state's most distinguished men. The influence he exerted on education will be felt for many years to come if not as long as the history of education is studied in the state of Alabama. Men of this caliber neither die nor fade away.

George Washington Trenholm began study in a short term rural school in Shelby county, Ala. This was all the training he was able to secure until he entered the Marion Baptist academy, which William Dinkins, the father of the late William H. Dinkins, was principal.

He continued to study and in 1894 he was awarded a diploma by the American Correspondence Normal school of Dansville, N.Y., which indicated that he was a good student. He continued his education at the Alabama State Normal and Industrial school which was located at Normal, Ala. and was graduated as valedictorian of his class which was composed of 30 members.

By 1899 he had completed the philosophical department of the Fenton Normal and Commercial Fenton, Mich., with the degree of bachelor of philosophy. He then began his work at the University of Chicago where he studied for six continuous summers. Here he came in contact with the great men who had been brought to this growing new institution. He was now attracting attention as an educator both at his Alma College Water, the Alabama agricultural and Mechanical college of Normal and Selma university which awarded him the honorary masters' degree. In 1923, Selma university awarded him the degree of L.I.D. This educator used every means at his disposal to improve his ability to render service as an educator.

After graduation from the State School in Normal, he was appointed principal of the school in Tusculumbia where he served for almost 20 years. Here he was able to maintain a high school and support it by the aid of the churches. At that time the southern state did not feel it its responsibility

to provide secondary education for Negroes, and most of the Negroes who went to college were prepared in the private academies or the secondary school attached to the colleges of the area.

In 1915, the state passed a law which provided for full time conductors of teacher's institutes. George Washington Trenholm was appointed January 1, 1916, by the state superintendent, W. F. Feagin, as full time conductor of institutes. He remained in this work until 1920 when more emphasis was placed upon teacher training by the state.

In 1918 this dynamic educator was advanced to a position of supervisor of teacher's Training for Negroes. He was later directed to conduct a summer school on the campus of Miles Memorial college in Birmingham which was carried out in the summer of 1919 and 1920. Some who have become well known in the field of education in the state of Alabama were members of the faculty in the three years that George Washington Trenholm conducted institutes in Birmingham.

In 1919, the state was influenced by the General Education Board to accept \$30,000 if the state would make an appropriation of \$2,000 for the erection of a residence for the president. The trustees elected J. R. E. Lee as the president but he did not accept the appointment and decided to remain at Kansas City where he was principal of the Lincoln high school. "This left Alabama without a president."

George Washington Trenholm, state supervisor of teacher training, was detached to take charge of the school temporarily as an emergency measure. The school saw many changes and is still one of the largest of the summer schools for Negroes. The present president of the school is the son of this educator. It has such an

important place in the state that the graduate work for Negroes is done there.

George Washington Trenholm was in the forefront of every movement which had to do with Negro education, and the uplift of the Negro race.

He remained at the school as president for five years and died in 1925 after 29 years in active educational work.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

THE AFRICAN BISHOP SAMUEL ADJAI CROWTHER

Another of the sons of Africa who has made his influence felt in the hearts of that continent was Samuel Adjai Crowther. He was born in the town Oshogun in Yoruba. We have no way of knowing the name of his father or mother but we do know that he belonged to the noble class through his father, who held an important place in the Yoruba kingdom. The date of his birth is not known but Jesse Page, the author of the "Black Bishop," which is a biography of this Negro bishop, places the date as 1806.

His training was that of the average family of Yoruba kingdom. Adjai was placed under the care of his older brother to learn the details of farming. He became an expert in growing yams, which furnished a large part of the food for the Yoruba Kingdom and he was also an expert in the raising of chickens. The family seemed to have been a very happy one.

Disturbed by Slave Trade

In 1821, the calm of his family was disturbed by the slave dealers. The slave trade was prohibited after 1808, but the Portuguese still kept up the trade. The father of Adjai, Crowther, along with the other men of this African town, made an effort at defense but it failed. The women made an attempt to escape but some of them were captured. Among the group was Adjai. He, with his mother and other members of his family, was captured. This slave trade was illegal and those who took part in it were subject to lose their property if caught.

Adjai Crowther went to a mission school in Sierra Leone where he learned just the rudiments of English culture. In this school he embraced the Christian religion and was baptized by 1825.

While still young, Adjai was taken to London by missionaries. He studied in the parish school where he remained for eight months. Here he heard the English language which he was able to use effectively over the years. He returned to Sierra Leone and entered as the first student at the newly-opened Fourah Bay college. He was later graduated and began teaching in a small school in the province of Sierra Leone.

Chosen For Expedition

The British government equipped an expedition to go in the Niger in 1841. The Church Missionary society was granted per-

Government sent up a third expedition, which was sent up the Niger River. Crowther was with it as head of a mission party to be planted on its banks. This work took root in spite of the many difficulties which faced this noble man. The great need of the work was a bishop. It was difficult to find a white man who would go and take the work because the work was difficult.

Bishop of Africa

In 1864 Samuel Crowther was again in England. This time he was consecrated as Bishop of Africa. This service took place in Canterbury Cathedral in London. He devoted many years in the ministry to Niger. He was a bishop for twenty-seven years. He was a man devoted to the task of saving souls and went up and down the river by whatever means of transportation he could find. His report each year showed some progress.

This man was the first Negro Bishop of Africa and he did a great work in planting Christianity and Western civilization in the heart of Africa. His heart gave away and he died in 1891 with the work in Africa unfinished, but he had begun a work which is still unfinished.

Crowther realized what he needed more than anything else was more training than he at that time had. He returned to England and studied in a theological college and passed his ordination examination and became a clergyman of the church of England. This is important because he was the first African clergyman on the Church Missionary Society's roll.

Settles In Native Land

One of his early assignments after his ordination was to settle in his native country of Yoruba. The settlement was made up of the nations of Yoruba country which had not been captured by the dealers and persons from other tribes who had been freed from the slave raiders.

After visiting England a third time, he went with the second expedition which was sent out by the British government. This was unlike the first; it was entirely successful. There was no serious illness or loss of life. Crowther was convinced that the time had come for Africans to evangelize the interior provinces of Africa. This matter had become an important one now and the British

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
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Agricultural Towns:—

Besides Nicodemus there were other towns which sprang up on the frontier. These other towns were not as famous as Nicodemus but were of importance in helping the Negro immigrant adjust himself on the frontier.

In 1878 a colony was located about 25 miles north of Dodge City on the Santa Fe railroad and it was located in reference to the state about 280 miles from the east line and 120 miles from the west line. Most of the persons who made up this colony were from Lexington and Herrodsville, Ky.

The site where the town was located was selected by a committee from the immigrants. The colony consisted of 107 families when it arrived in Kinsley, Kas., on March 24, 1878. There was also an addition of about 50 persons from other sections of the country the first year.

Some of those who came with the group left but there is no way of knowing how many left. The houses, like those in Nicodemus, were chiefly of stone but there was one stone house. The first occupation which concerned this colony, as was the case with most of the persons of the other colonies, was farming. They were able to grow some corn, considerable vegetables potatoes, and beans. Martin Green was the most prosperous and important person in the colony. He came from Kentucky with two good mules which enabled the colonists to cultivate more land than they could have done with their animals.

Colony Didn't Flourish

Another colony was settled north east of Jetmore in Hodgeman. At the time this colony was settled, Jetmore had not been laid out. The site of this colony was made because of a stream, which it was felt would aid the farming which had to be carried on if the colony was to flourish. This stream soon dried up and the colony suffered as a result. The leader of this movement was T. P. Moore. This colony did add some wealth to the country but never flourished like some of the others.

In 1915, a fire destroyed an old shack and took the life of Martha Coleman, which revealed another colony which had been established in 1881. This colony was first established by Daniel Voton, a Quaker,

who was interested in improving the welfare of the Negro race.

The colony was located on the southwest, one-fourth of section 24 township thirty-four, range sixteen, east of the sixth meridian. The plot contained approximately 160 acres, two miles due east of North Coffeyville. The plot was broken down into 20 lots of about eight acres each. Some were double lots of 16 acres. This section was first homesteaded by G. Y. Ergenbright, a lawyer, in 1870. Later it was sold and deeded to E. P. Allen and his wife, who kept it until June 1, 1881, when it was deeded to Daniel Voton.

The same year a company was formed with a small group of guarantors. On the list of this company were the names R. Alexander, Martha Coloman, Abram Guden, William Gilbert, Henry Hill, William Jones, Wesley Mattock, Sr., Betty Seastmirk, Susan Sanders, George Sanders, Thomas Sandres, Thomas Teal, Alfred Teal, George Lovell, Benjamin and Charlotte Ingram, Robert Hopson, Paul Davis, Hansom Godwin and Andrew Teal. These were the names of those who were most active in this effort.

Pioneers From Texas

The organizer of the movement of getting Negroes to come to the project was Paul Davis. Most of these pioneers were from Shelby county, Texas. It was said the only condition imposed upon those who desired to live there was that they must vote for James A. Garfield for the President of the United States.

Davis, the leader in the project, was head of a large family of sixteen children, all of whom were born in the colony. Paul Davis died in the colony in 1900 but his wife remained there and later married.

The colony flourished until it was destroyed by the floodwaters of the Verdigris river and the big Hill creek. This incident was the contributing cause but the death of Davis was probably the most important cause. No further effort was made to reconstruct this colony after the passing of

its organizer. The land was finally sold to W. Carlton and Hall King. The colony, during the time of its existence, grew wheat and vegetables. Most of these colonists were from the cotton fields of Texas and were interested in the growth of cotton. Some of them planted cotton in Kansas and proved that cotton could be produced upon the western plains of Kansas. This was of interest to the agricultural development of the country. The last one of these colonists who lived on the site of the colony was Martha Coleman, who lost her life in a fire which destroyed her shack in 1915. This was the last effort to work the spot where this colony once flourished. The agricultural colonies were one of the by-products of exodus to Kansas which reached its zenith in 1879.



OBSERVES 102nd BIRTHDAY — Mrs. Alice Davis admires her beautiful cake as she celebrated her 102nd birthday January 4 in her home at 1048 Simpson Street. Born of slave parents, Mrs. Davis has lived in Atlanta for 47 years. Three of her eight children still lives; she also has five grand children, two great grand children, and two foster daughters. A host of relatives and friends were on hand to help Mrs. Davis celebrate. — (Perry Photo)

Atlantan Feted On 102nd Birthday By Kin, Friends

Turkey, dressing, broccoli and eggnog were the things that Mrs. Alice Davis enjoyed when she celebrated her 102nd natal day on January 4. The centenarian received many neighbors, family members and out of town friends in bed, because of a slight cold.

Residing at 1048 Simpson Street, N. W., with her daughters, Mrs. Davis admitted that she likes the radio and television and listened to Graham Jackson dedicate his entire program in her honor as well as seeing "TV Ranch" that also greeted her on the program.

Open house was held all day. There were Mrs. Rosa Wilkerson, from Washington, D. C., Mrs. Annie Smith, Boston, Mass., and many relatives from Cartersville who came to pay special tribute to "Mother Davis."

She received flowers from Mr. and Mrs. H. J. Furlowe, Miss Minnie Dye

and Mrs. Helen Jackson.

Mrs. Davis is the mother of Mrs. Ophelis Jones, Mrs. Ludie Smith and Mrs. Bertha Cummings. She has five grandsons; one granddaughter and two great grandchildren.

Among those who called during the day were Mesdames J. L. Dix, R. E. Frazier, Messrs. and Mesdames Perry White, Percy Parks and daughter, Clifford Collins. George Shaw,

OUR YESTERDAYS—

Personalities Of Years Ago

BY DR. J. M. GLENN

One of the beloved men in Tuskegee, and all the surrounding country in 1885-86, was "Uncle" Andrew Jackson Williams, a local preacher, and for whom "Williams Chapel", at the Little Texas Camp Ground, is named. Greatly to the credit of the community, not only is the church nicely kept, but it now has both electric lights and gas heat. In Tuskegee, Williams and his two nieces lived upstairs over a store building, which is said to have owned, between the present post office and the Square. When, in Tuskegee, he was called on to lead in prayer, he would always say, most reverently, "Oh, Lord, please bless all the people of this settlement, with emphasis on the third syllable though other residents may have considered that Tuskegee was a city.

Two other lovable characters then in Tuskegee were "Uncle John" Motley, another local preacher, and his wife, "Aunt Lou." He formerly had lived in the Union community, and among other things it was interesting to hear him tell of what happened to him one year when he did not contribute \$100 to the cause of missions, as he had been doing each year. He said that in that year he felt that he could not afford it, so he did not give his usual amount. He said that afterward there was a disastrous drought and crops were suffering greatly. Finally, he said, there came a great rain to a neighbor's adjoining farm, but his farm did not get any at all. He said that seemingly the rain knew exactly where his land line was, and while his neighbor had a down-pour, the rain stopped exactly along his line. He said that taught him a lesson, and that afterward he did not fail to

hand out his church dues. He could tell about it as nobody else could possibly have done. Each year, at the Little Texas camp meeting, which this winter first attended almost 70 years ago, it was "Uncle John's" privilege to preach the final sermon on Monday night. He and "Aunt Lou" tented out there, and "Aunt Lou" had a highly cherished featherbed, which she would carry each year to the meeting. One year, when Dr. John O. Keener was presiding elder, he attended the meeting, and was entertained at "Uncle John's" tent. Very unfortunately he, at times, had an abrupt way of speaking. Somehow something came up between him and "Uncle John," and "Aunt Lou" became very indignant about it. Finally she erupted and said, "If I had known how John Keener was going to act toward Mr. Motley, I never would have let him sleep on my featherbed." Afterward he might not have had such a gracious privilege.

Before this writer came to Tuskegee, in 1885, there was a tragedy in the home of Col. R. H. Abercrombie, a prominent lawyer, whom I remember well and whose former home is still standing. It is on the street running between the Square and the court house, on the same side as The Tuskegee News printing office, but in the block beyond. The front of the house is not very high, but the back is high, with steps leading down to the ground.

One day, it is said, while her little baby was in its carriage in the hallway, as the mother passed across the hall, she unthoughtfully gave the carriage a little push, to amuse the baby by the motion, and passed on into another room. Most unfortunately, the carriage rolled down the hall and instead of stopping, it ran across the door-strip

and then down the high back steps, and the baby was killed. Often, in the years past, when I have seen, or passed that house, I could but think of the tragic happening, and the lasting sorrow that could but come to the fond mother. There are some sorrows that ever abide in memory, even though the fleeting years may pass.

Ex-Slave To Be Honored On CBS

The story of Amos Fortune, an African-born slave who in the late 18th century bought his freedom and made a contribution to good citizenship which is still felt in his adopted town, Jaffrey, N. H., will be told by James Fasset during the New York Philharmonic-Symphony broadcast on CBS Radio Sunday, February 15 at 2:30 p. m.

Mr. Fasset first became interested in the story of Amos Fortune years ago when he brushed aside the snow on a tombstone and read: "Sacred to the memory of Amos Fortune who was born free in Africa, a slave in America, he purchased his liberty, professed Christianity, lived respectably and died hopefully November 17, 1801, aged 91."

In Jaffrey last week for first hand research, Mr. Fasset found a number of documents, including the record of Fortune's purchase of his freedom from Ichabod Richardson of Woburn, Mass. Fortune prospered as a tanner and currier. He purchased the freedom of three women slaves, one of whom became his wife.

He moved to Jaffrey, built a home and a tannery, and became one of the town's most respected citizens. In his will, after caring for his wife and adopted child, he set up a fund to be used to promote good citizenship.

The fund, allowed to accumulate for 150 years, is now used as prizes for a school children's public speaking contest on good citizenship, and for an annual Amos Fortune Forum, a lecture series by economic leaders.

It Didn't Take War Between States To Free This 'Slave' — He Is White

BOSWELL, Okla. — It didn't take a war between the states and an Emancipation Proclamation to free Kendrick L. Miller from slavery many, many years ago. He was a white slave.

Now a 102-year-old blind pensioner, Miller, about to celebrate his 75th wedding anniversary, recalled for newsmen how he was "bound out" to a farmer "who couldn't get enough blacks to work his farm." He was eight-years-old and an orphan at the time.

"I had to promise to work for him 20 years before I could be free," Miller said.

He couldn't remember how long it was before a traveling school teacher came to the farm and told his master "it was not right to work white men that way." Her argument was so convincing that Miller was given his freedom.

"I was taken to Centerville, Ark., and let out one winter day without any shoes and just the clothes on my back," he said.

He found a job—as a freedman—on another farm and followed a formula that is still a sure step to success—he married the boss' daughter.

Arkansas Rites For Woman, 121

MARIANNA, Ark.—Mrs. Fanny Smith, who claimed to be 121 years-old, was buried here last Monday in a Marianna graveyard. She died the previous Saturday.

Funeral director Jack Kennedy said Mrs. Smith's age was backed only by a birth notice in an old family bible. He said she was born in Aberdeen, Miss., and lived in the LaGrange community of Lee County, Ark.

Kennedy reported that one of Mrs. Smith's daughters died two years ago at the age of 93. He said the woman is survived by more than 100 grandchildren and great-grandchildren. Some of her grandchildren are more than 70 years old, Kennedy added.

FOR FREEDOM AND HUMAN DIGNITY:

Amos Fortune Portrayed As Pioneer For Rights

NEW YORK — The story of Amos Fortune, a slave who bought his freedom at the age of 59 and set a pioneering example in Jaffrey, N.H., was told by James Fassett, commentator-producer, Sunday on the CBS Radio network.

The revelation of Fortune's life and death was made during the New York Philharmonic Symphony Orchestra's intermission.

Fassett's biography portrait of Fortune, a black man as a unique English speaker, who according to the inscription on his tombstone in the cemetery beside the old meeting house in Jaffrey:

Born Free In Africa

"Was born free in Africa, a slave in America. He purchased his liberty, professed Christianity, lived reputable and died hopefully Nov. 17, 1801, age 91."

Little known save to diligent history students, the life of Amos Fortune became better known to millions as a result of the broadcast.

The story as told by Mr. Fassett:

Amos Fortune, a slave in the 18th century (18th) of this nation's fitful birth bought his freedom in 1769 at the age of 59, and breathed, for the first time, a free man in America.

Lasting Contribution

He made a lasting contribution to good citizenship in the New England town of Jaffrey, N.H., which is still enjoyed 50 years after his death where residents are proud to claim him as a citizen and brother.

There is little record of Fortune's early life but, what is revealed with accuracy concerns his later life.

It is known that he was born free in Africa and brought to America as a slave. That he was sold for 20 pounds is a reasonable conjecture—the usual price for the raw product, fresh out

of Africa—but young and strong, subscribed to the newspaper, purchased his freedom and helped organize the town library.

Amos purchased his freedom from his master, one Ichabod Richardson, from Woburn, Mass. A year before he died, Fortune made a will in which he provided for his wife he freed and loved, and his daughter, and left her most of his life.

He lived in Woburn for 10 years after becoming a fireman where he attended. He left \$233 and bought the liberty of three women in the neighborhood. Church of God, and school, now

He married twice, his first wife, Lydia Somerset, died a year later, Oct. 3, 1775. His second wife, Violet, and an adopted daughter, Celyndia, survived him.

Adopted Jaffrey in 1789 Delivering a load of hides from Woburn to Keene, N.H. one day he passed through the town of Jaffrey and fell in love with it.

Two years later, 1781, at the age of 71, a tanner was needed in Jaffrey, so he moved there, where he spent the last 20 years of his life.

There he bought a tract of land and built a home of his own. It still stands, and it is lived in today, a little one-story house, with the large chimney in the

center, the massive, hand-hewn frame bolted with pegs.

Some Landmarks Gone

The barn is in disrepair, but it shelters a pair of work horses. The currier's shop has gone, and there is no trace of the sunken basins by the brook where Amos must have soaked and washed the hides.

One reason much is known about Amos Fortune's history is that he was one of the few literate individuals in the community.

Although he died not knowing the language when he first came to America (the English language was gibberish when he stepped from the cargo ship in chains), he taught himself to read and write and cipher.

Exact Businessman

He had everything in writing, receipts for work done, etc.;

Woman Born In Slavery Dies At 105

RALEIGH, N.C. — Funeral services were held here last week for a 105-year-old woman, who died July 6, at the home of her daughter at 307 S. Tarboro.

Mrs. Temple Pitts, a resident of this city for more than 75 years, was born in slavery in Halifax County. She died early in the morning at the home of Miss Helen Pitts.

Services were held at the First Congregational church where she was for many years a member.

Mrs. Pitts is survived by another daughter, Mrs. Mamie White of Baltimore; a sister, Mrs. Nannie Johnson of Halifax County, and three grandchildren.

Funeral Held For Chi Matron, 107

CHICAGO — (ANP) — Funeral services for Mrs. Mary Carter, 107, a native of Pierce Station, Tenn., who came here from Clinton in 1916, were held last week in Grant Memorial church.

Mrs. Carter, who spent her childhood in a small Illinois town, often talked of Abraham Lincoln, the U. S. president who issued the Emancipation proclamation.

An 87-year-old sister, Mrs. Nora Case, of Clinton attended the funeral services.

Ex-Slave, 103, Passes Away

HEMINGWAY, Miss. — Mrs. Maggie McCown, who had reached the ripe age of 103 years, died last Sunday at the home of her daughter, Miss Pinckie McCown, with whom she had lived for several years.

Mrs. McCown was born in slavery and sold three times as a slave. She told friends she was sold first as a nursemaid, the second time as a cook and the last time as a house hand.

Prospective buyers would

come to the slave being sold from the block, she said and examine the slave's teeth for soundness, Mrs. McCown said. She was born and reared in Williamsburg, county.

Rev. T. D. McClam, pastor of the Hopewell AME Church where she held membership, delivered her eulogy, basing it largely upon conversations he had held with the deceased.

Mrs. McCown was the mother of ten children, six of whom preceded her in death. Survivors include three daughters and a son, Mrs. Janie Pinckney, Mrs. Flossie Burgess, Miss Pinckie McCown and David McCown. Twenty-four grand children and forty-two great grandchildren also survive.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

WILBUR PATTERSON THIRKIELD (Ninth President of Howard University)

Wilbur Patterson Thirkield was one of those white men who was interested in the field of education and decided to cast his lot with the Negro race. He kept up this educational work with Negroes until he was elevated to the bishopric in the Methodist Episcopal church.

The subject of our sketch this week was identified with the race for many years. This gives him the connection which enables us to include him in this series of sketches on outstanding Negroes. He was born in Franklin, Ohio on Nov. 25, 1854, which is almost a century ago. At that time Ohio was being torn by the slavery controversy. The southern part of the state was largely pro-slavery because of its nearness to Kentucky, while the northern part of the state was near Cleveland which was in the Western Reserve section and hostile to slavery. This was the home of Joshua R. Giddings.

Attends Ohio Wesleyan

In a situation of this sort Thirkield was born and grew to manhood. He secured his elementary and secondary education in his home town. He went to Ohio Wesleyan, which is located at Delaware, Ohio. He did good work there and was honored with a membership in Phi Beta Kappa. He was graduated from Ohio Wesleyan in 1876, with the degree of A. B. Three years later his alma mater conferred upon him the master of arts.

In the course of his work other schools conferred upon him degrees at various times: the bachelor of sacred theology by Boston university and the doctor of divinity by both his alma mater and Emory university in Atlanta, Ga. This was a distinct recognition of his worth, for in many cases those white men who went South to work with Negroes were considered outcasts.

Wilbur P. Thirkield entered the ministry of the Methodist Episcopal church in 1888 and was an active pastor for over 20 years. His next service was as president of the Gammon Theological seminary at Atlanta. This institution was set up to educate young men for the ministry. This minister felt that for this institution to be

strong, it must have strong financial support and thus he set about to raise an endowment for his institution. He was able to raise a \$600,000 endowment fund. This was small when one thinks in terms of finance today, but at that time it was a sizeable amount. This was of more than passing significance to Gammon, for up to this time it had no endowment. Dr. Thirkield remained in this capacity from 1883 to 1900. He re-organized the seminary and gave it status among the theological schools then in operation for Negroes.

To Howard As President

He left this work in 1900 to take up his work as general secretary of the Epworth League and general secretary of the Freedman Aid and Southern Education society, both affiliates of the Methodist Episcopal church. He served with these organizations until he became president of Howard university in Washington, D. C., in 1906.

The aim of President Thirkield was to develop Howard university to serve the urban Negro as Dr. Booker T. Washington had developed Tuskegee to serve the rural southern Negro. This view is even by the historian of Howard university, Professor Walter Dyball.

Dr. Thirkield stressed the development of science and the library. He was able to get special buildings. The science building was erected by funds from the national government and the Carnegie library came from funds from the Carnegie foundation.

President Thirkield felt that the day of large gifts to Negro schools was coming to a close. At least he felt Howard university, located in the national capital, did not have the appeal to philanthropists that schools in the deep south had. He began to cultivate the friendship of the national officers. It was during his administration that of-

ficials of government were invited to speak more frequently at the university.

The Presidents of the United States were asked at times to make commencement addresses. The medical school was urged because of the need for the 10 million Negroes who were then living in the United States and this school became the only first class medical school in the District of Columbia.

In spite of his effort in education, Dr. Wilbur Thirkield, like many Methodist ministers, looked forward to gaining at some time the most important position in the church, that of bishop. In 1912, this educational leader left education and went to the office of bishop.

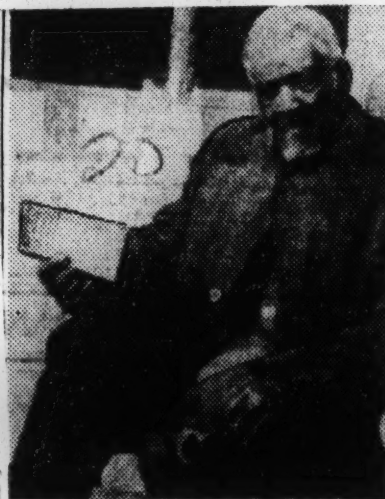
Dr. Thirkield was interested in the welfare of the Negro and as bishop he introduced and fought for a resolution which prevented the general conference of the Methodist church from meeting in any southern city where the Negro delegates would be Jimcrowed. He fought for the cause of the common man.

There were those who felt that with the election of this man to the office of bishop, the Negro had representation on the policy-making body of that church. There are others who disagree and said that the Negro was being denied a place for his distinguished leaders in the church. These men were men of distinction: J. W. E. Bowen, M. C. B. Mason, Pazavina O'Connell, I. Garland Penn and Ernest Lyon. These men would have added luster to those who have acted as members of the college of bishops of the Methodist church.

Wilbur P. Thirkield died in New York Nov. 9, 1936, and was buried at his birthplace at Franklin, Ohio. What contribution he made to the Negro race, it is much too early to evaluate completely but he did give many of his years to the faithful development of Negro education.

Philadelphia Holds 'Matthew Henson Day'

PHILADELPHIA.—"Matthew H. Henson Day" in honor of the 87-year-old Negro explorer who accompanied Adm. Robert Peary on the historic expedition to the North Pole in 1909, was observed here last Thursday.



DIES—Uncle Deamos Caffee.

Deamos Caffee, Oldest Person In Bibb, Dies At 110

Special to The Post-Herald.
WOODSTOCK, Jan. 8.—Uncle Caffee, Bibb County's oldest citizen, is dead.

A former slave, Uncle Deamos, is believed to have been 110 years old. His father was owned by Richmond Caffee and his mother by James Green.

When the War Between the States ended, Uncle Deamos was freed by the Green family who owned him at that time. However, he remained with the Greens until he was grown and then went into business for himself.

Active until near the end of his life, Uncle Deamos was a familiar figure when he rode into Woodstock in his ox-drawn wagon.

Only a month before his death he appeared at the Postoffice to get his old-age assistance check.

Tenn. Farmer Is Dead at Age 104

MASON, Tenn.—Louis Reames who lived on a farm near here, is dead at the reported age of 104. Services at Pineas Chapel Baptist Church near Somerville were held last Friday with burial in the church cemetery.

He leaves a daughter who is past 80, Mrs. Anne Robinson; a son, Will Reames, both of Mason, and another son, Ben Reames, of Chicago.

Mrs. Irvine is a member of St. John A.M.E. Zion Church, Bardstown. She attributes her longevity to great faith in God, moderate living, and practice of the Golden Rule. The seemingly high rate of deaths in early life isn't the one thing that perplexes Mrs. Irvine. Mrs. Lewis quotes her grandmother as saying she doesn't know what's wrong with young people these days. They're always complaining. A grandson, E. R. Allen, also lives in Louisville.

People Dying So Young; Says Woman Near 100

Special to The Courier-Journal.
Bardstown, Ky., Jan. 11.—People seem to die so young these days! That's the observation of Mrs. Susan Walker Irvine, Bardstown, who will celebrate her 100th birthday Sunday.

Of course, her distress over the apparent frequency of deaths at a comparatively early age is probably accentuated by the fact that two of her granddaughters died in their 40's. Born in 1854 of slave parents, Mrs. Irvine moved to Bardstown at 11. She was married twice, both times to a Tom Irvine—presumably not related. She had two daughters by her first marriage and two daughters and a son by the second. Two daughters are living, Miss is clear, her conversation spritely, Florida Irvine, with whom she and her hearing keen.

A granddaughter, Mrs. Ethel R. Lewis, 1421 Hazel, Louisville, says her grandmother's main occupation is sewing, despite the fact that her eyesight is failing. But, she adds, Mrs. Irvine's mind is clear, her conversation spritely, Florida Irvine, with whom she and her hearing keen.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

"Albert Witherspoon Peques—An Outstanding Educator"

One of the outstanding educators of the South is the subject of our sketch this week. He was a well-known educator and a distinguished minister of the Baptist church. He was born in McFarland, N. C., in 1859, on the eve of the Civil War. At the time of his birth the slavery question was rife in the nation and South Carolina was slowly drifting toward separation from the Union.

In his early years there were no schools for Negroes in the Palmetto state for the reason that the slave code had forbidden such institutions during his early years and the war was going on later. There was little chance for education under such conditions.

When the war was over and the Reconstruction governments



DR. SAVAGE

were set up in the South, schools were provided for the Negro in spite of the many other criticisms, which might be leveled against these legislatures. In these schools undoubtedly young Peques was able to secure some education. The secondary work had to be done in private schools.

This was true in the South as late as 1920, because there were few public secondary schools in that section of the nation. When this had been achieved the young man went to Benedict college, in South Carolina. This school had been set up by the Northern Baptists for the education of the newly-emancipated Negroes. The curriculum was heavily weighted with the classics which undoubtedly this young student took. He was a student there from 1876 to 1879.

Studied at Virginia Union

The records available say he studied at Virginia Union university, from 1879 to 1882. There is some doubt as to where he studied. At that time, the institution was not then combined. Part of it was in Richmond known as the Richmond Theological Seminary and the other part was Wayland Seminary, which was located in Washington, D. C.

He left this school in 1882 but went to Bucknell university, Lewisburg Pennsylvania and graduated in 1886 with the degree of A. B. and secured the masters degree in

intellectual and economic developments of the Negro.

Professor Peques was interested in a well-trained ministry, for he felt that the Negro preacher was the real leader of the Negro race. His views were set forth in article which he wrote in the "United Negro, His Problems and His Progress," edited by Prof. I. Garland Penn and Dr. J. W. E. Brown published in 1902. He said in the professions such as law and medicine the person had to be well-trained, but not the Negro ministers. The lack of training on the part of the Negro minister he thought was inexcusable for the reason that millions were being spent to make education available to them.

The minister was more than a shepherd. He had to take part in the preparation of the diet for his flock, which could not be done, if the minister was not well prepared and was not able to interpret what the needs were. There were many qualities which he pointed out as the qualities of the minister, which could bear reading today.

Albert Witherspoon Peques was an outstanding teacher, preacher, dean of the university and a scholar of some importance. He died on July 28, 1929.

1889 from the same institution. He was awarded the degree of doctor of philosophy from Selma university, a school under the control of the Baptist church of Alabama in 1890. At that time in American life, the degree of doctor of philosophy was given as an honorary degree by some institutions but that is no longer true. This degree today is only given for study in course. The doctor of divinity, a degree which is always given as an honorary degree for achievement.

was given to this young educator in 1902 by Shaw university.

Served As Principal

He began teaching as principal of the Summer high school at Parkersburg, W. Va., and remained there during the year of 1886-87. He seemed to have been a success as a principal but soon left secondary work for work in the college. He was a teacher in the college department of Shaw university, where he remained from 1887, to 1893. His next position was with the State school for the Deaf and Blind, where he remained from 1893 to 1897. His next position was dean of the college and professor in the theological department of Shaw university, where he spent the last days of his career.

He was honored by many positions in the Baptist church. He was the secretary of the Lott Carey Baptist Foreign Mission convention from its organization in 1897. He still was secretary as late as 1919, and was also honored with every position in the Baptist State convention of North Carolina. He was president for several years and corresponding secretary of the State Baptist Sunday school convention for 20 years.

Director of Bank

Professor Peques was interested in business and took an active part in it. He was a director of the Mechanics and Farmer's bank of Raleigh, and president of the People Life Insurance company. He was concerned about both the in-

Peary's Aide to Be Honored Here

Matthew A. Henson, Admiral Peary's lone companion on his historic dash to the North Pole in 1909, will be honored here Thursday when he receives the Armstrong Association's merit award for distinguished service in race relations.

He will receive the award at the annual dinner meeting of the Armstrong Association, a Red Feather Agency, at the Sylvania Hotel after a series of events commemorating his visit here.

Mayor Joseph S. Clark, Jr., designated the day as "Matthew A. Henson Day." In a special proclamation, he hailed Henson as a "resourceful American who has reflected great credit upon his race, his country and himself."

Henson, now the only living person having set foot on the North Pole, had worked with Peary in a long series of expeditions dating back to 1887. A foremost hand on sailing ships, Henson had made a dozen trips around the world and when Peary, then a young Naval

officer, was given the commission of investigating an intercoastal waterway route through Nicaragua, Henson was the first man Peary selected for the trip.

Henson was credited with saving Peary's life on at least two occasions in Arctic explorations. Other members of the 1909 party who accompanied Peary as far as the base, 100 miles south of the pole, noted that Henson "was the useful man of us all" on the expedition.

Stone to Record Great Moments In Life of America

NEW YORK — (ANP) — The great moments of America's past, present and future will be permanently recorded in what a group of citizens for all races and creeds plan to call the Hall of Our History.

The official body was organized recently in New York at headquarters on 141 E. 44th St. of about 100 persons. The actual Hall of Our History will be located in Pine Mountain, Ga., about 70 miles south of Atlanta. With the sky as its ceiling, the current hall will be 415 feet long, 253 feet wide and 90 feet high.

Because its founders want it to be a historical as well as tourist site, they will encourage stu-

dents from grammar schools and up to visit and study there and gain a true picture of the greatness of American history.

To finance the beginning sculpturing work for this monument, officers are conducting a drive for \$1,000,000 by March 1, and \$2,500,000 for the year, 1954. Already reported are \$572,000 with \$128,000 needed for the March 1 deadline.

The first phase of the project will be to record events from the discovery of America until World War I, expected to be completed in 10 years.

At the organizational meeting Charles F. Palmer was elected chairman; Gen. Lucius D. Clay, vice chairman; Robert B. Troutman, secretary, and Robert V. Fleming, treasurer. Gen. Clay is chairman of the executive committee, and Eric H. Biddle, secretary.

Among the top Negro leaders helping to found the Hall of Our History were:

Dr. Ralph J. Bunche, Mrs. Mary McLeod Bethune, who also addressed the meeting; Dr. Rufus E. Clement, president of Atlanta university; Dr. Albert W. Dent, president, Dillard university; Dr. F. D. Patterson, president, Phelps-Stokes Fund;

Paul R. Williams, famed architect; Cleland B. Powell, publisher, New York Amsterdam News; Claude A. Barnett, and Mrs. Robert L. Vann, publisher, Pittsburgh Courier.

All of the above persons are now members of the board of trustees. Others trustees include such persons as Mrs. Franklin D. Roosevelt, top labor leaders Walter P. Reuther, John L. Lewis and George Meany, past and present government officials as Franklin B. Snyder and George H. Humphrey, such philanthropists as John Hay Whitney and numerous other leaders including newspaper publishers, big business magnates and civic leaders.

The site for the Hall of Our History was donated by the state of Georgia, and the governor of Georgia is an ex-officio member of the board of trustees.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

FRANCIS L. CARDOZA

... A Well Trained Educator ...

One of the well-trained educators of the period after the Civil War was Francis L. Cardoza, who worked in the fields of education and politics. He was a free-born Negro through whose veins coursed the blood of several groups or sections of the American population. Those which were identified were Negro, Jewish and Indian blood. How he happened to be a free Negro in the city of Charleston, S. C., is not clear to the writer of this sketch but there were many ways a person might gain his freedom.

He was born in the city of Charleston, on January 1, 1837. This was not too long after the Veasey Insurrection and just a year after the flare-up over the mail in the city of Charleston. The free Negroes in South Carolina were proscribed on every hand. This certainly had some influence on this young student. He was sent to a private school from the time he was 5 until he was 12 years of age. This shows there were schools which could be attended by free Negroes in spite of the prohibition against slaves and preachers.

An Apprentice Carpenter

Young Francis L. Cardoza's next step in his education was an apprenticeship to the carpenter's trade where he remained for five years. He took the second step in his mechanical trade and worked for four years as a journeyman but did not remain long enough to become a master workman.

At the age of 21, he had been able to save \$1,000, from his earnings. With this money in his hand he started for Glasgow, Scotland to obtain a college education. His one objective was to prepare for the ministry. He studied four years at the University of Glasgow.

This was expensive, so the thousand dollars which he had did not last long and it was necessary for him to find work. He worked at his trade and such other occupations as he could find in Scotland and was able to make \$1,000 during vacations, which gave him

some aid with his expenses. Even this would have been enough if he had not been able to get help from some other source.

Francis L. Cardoza was able to secure some other help from a competitive examination. This was a scholarship of \$1,000. This examination was given to the students of four of the English universities and he won in spite of this stiff competition. He left Glasgow and went to London for the last two years of his work. This was a great tribute to his ability as a student. While at Glasgow university, he won the fifth prize in Latin. In this contest there were more than 200 competing. He also won seventh prize in Greek, in competition with more than 15 students. He completed while abroad also a course in Theology in the London School of Theology.

Pastor in New Haven

In 1864, after his work was finished in London, he returned to the United States. His first position was that of pastor of the Temple Street Congregational church in the cultural town of New Haven, Conn. This installation took place on August 1, 1864. During the short time he remained, he made a good impression on the congregation.

He was asked by the American Missionary association to establish and take charge of a normal school for Negroes at Charleston. This was the famous Avery institute, which he took over on August 1, 1865. This was at the close of the Civil War and the association, which had been formed to aid the recently emancipated Negro to adjust himself to his new status, began at once its work. The American Missionary Association took the lead and some of the schools which are now most outstanding in the education of Negroes were founded by this association. Young Cardoza kept this job for three years.

To Constitutional Convention
When Francis L. Cardoza went

to South Carolina, Reconstruction was just then coming into its own and it was difficult for him not to take a part in it. He was elected a member of the Constitutional Convention of South Carolina January 1, 1868. August 1, of this same year he was elected for a four-year term as Secretary of State.

During his first term in that position he was elected professor of Latin at Howard university. He was an educator and found the school room much more to his liking than the tug of politics, so he resigned and accepted the job at Howard. The governor of South Carolina would not agree to his resignation but did agree that he might appoint a deputy Secretary of State. This well-trained young man taught at Howard until 1872, when he returned to South Carolina, after much insistence by his friends in that state. He was elected state treasurer on August 1, 1872, and was elected for two terms. He served out the first term but it was during his second term that Hays was elected to the Presidency. The troops were withdrawn and the Republican regime in the South collapsed. He was of course, as a result of this, swept out of office. When his books were examined by a committee from the party of opposition they were found correct and in good order.

Francis L. Cardoza then was appointed a clerk in the Treasury department by Secretary John Sherman. This position he kept for six years, then he was appointed principal of the Negro high school of Washington. In this position he made his greatest contribution to Negro education. The school board of Washington has named a school in his honor. Francis Cardoza was one of the outstanding educators of Washington and the nation.

Asks Stamp to Honor Phillis Wheatley

WASHINGTON—(ANP)—The Post Office Department was asked last week to issue a special stamp to commemorate the 200th anniversary of Phillis Wheatley, American poetess of the Eighteenth century.

WOMAN MARKS 114TH BIRTHDAY WITH HAIR

CHICAGO—Still concerned about her appearance as she celebrated her 114th birthday, Mrs. Savana Dunlap had her hair done by her daughter, Mrs. Alice Edwards, in their apartment at 2951 Federal st.

Negro Minister, 101, Busy with Church, Store, Writing

English-Born, Rev. Mayes Got Training in US

By GEORGE TIPTON WILSON

NASHVILLE, Tenn., Jan. 17 (AP)—Instead of sitting back in a rocking chair when he reached 100, the Rev. J. W. D. Mayes went into the grocery business.

The English-born Negro minister, now 101, is busier than the proverbial one-legged paper hanger managing his store and:

1. Preparing sermons and traveling 75 miles from his home twice each month to deliver them.
2. Keeping his grocery store open from 4 a.m. until 9 p.m. each weekday with a part-time clerk to assist him.
3. Hand-setting type and printing "The Lighthouse," which he publishes twice a month, along with church bulletins and other material.

Writes Articles

4. Writing articles for various religious publications.
5. Serving as United States supreme grand worthy instructor of

the Colored Home Protection Organization, a charitable association for needy Negroes that is something like a secret lodge and offers sick benefits and death claims to its members.

6. Doing his own cooking, washing and ironing, and tending a flower garden outside his store.

Mayes, whose store is located near RoEllen, Tenn., says he was born in Staffordshire, England, the son of a British mother and a full-blooded African father. When he was only a child he was "adopted" by a wealthy white Englishman, Jasper Mayes, from whom he took his name. His mother had died in childbirth.

Taught School Awhile

Mayes says the Englishman who reared him brought him to the United States when he was a small boy. Mayes taught school for several years, but later "heard the call of the Master," returned to school and was educated for the ministry.

"The Presbyterian Church was

my first love in the United States," he says. Despite his Presbyterian preference, he once preached as a Methodist minister for several years.

"I was pastor of the Cumberland Presbyterian Church in Paducah, Ky.," he explains, "and there was a lot of prejudice in the church. It got so bad I finally told them I was leaving the Presbyterian Church and wouldn't be back 'until all you folks die.' When the last one died about 20 years ago I went back to the Presbyterians."

Pastor of Church

Mayes is pastor of the Mt. Tabor Colored Cumberland Presbyterian Church near Huntington. The church is about 75 miles from RoEllen. A neighbor drives him there twice each month.

When he slipped on an icy street two years ago he suffered hip and skull injuries that laid him up for five months. He refused to go to a hospital, and insisted that he be carried into his church on a cot to continue his preaching during his convalescence.

The aged minister formed the Colored Home Protection Organization "about 51 years ago."

"I'm the president of it and just about the whole cheese," he says, "but I'm preparing John H. Robinson of Sturgis, Ky., to take my place. We are organized in six states and have a little bit of secrecy connected with our ritual."

Help Poor Members

"We try to help folks that can't help themselves, and then we make up money when one of our members dies to bury him. It don't take but about \$250 to put us away."

Mayes has been married twice. His second wife died 34 years ago.

He had eight children by his first wife, two by his second. Five of them are still living.

"My children want me to come live with them," he says, "but you can't tell what their wives and husbands will say. And I guess I'm more contented living with myself."

'Row Chopped Out,'
Ex-Slave Dies at 95
SAN DIEGO, Calif., Feb. 16 (AP)—Mrs. Dinah Alexander, born a slave at Buhalla, Miss., in 1859, yesterday told a friend "I just about died my row out."

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

JAMES ROBERT LINCOLN DIGGS — An Early Scholar —

Among the early scholars of the Negro race was James Robert Lincoln Diggs, the subject of our sketch this week. He belongs to the second group of students who went North after the Civil War to study. He was born in the border state of Maryland soon after the smoke of the Civil War had cleared away. This important event occurred on November 7, 1866, at upper Marlboro, Md. He was the son of John Henry and Mary Virginia Clarke Diggs and lived at home with his parents during his early life.



At the time this scholar was born the public schools for Negroes had not been set up in the state of Maryland. This state where religious freedom had been granted by Lord Baltimore, in some sections has been as hostile to Negro freedom as any southern state.

The Diggs family overcame this by sending young James to a private school where he learned the fundamentals of education. He studied between the years 1874 to 1877 at this private school. He then entered Wayland seminary, a school set by the Baptist Home Mission Society for the education of the recently emancipated Negroes in the city of Washington, D. C.

Here he took a normal course which at that time differed in many ways from one school to the other. In many cases it was elementary and secondary but in many cases it differed from the college preparatory course. At the time young James Diggs went to Wayland Seminary it had the normal and preparatory course and he took both of them. He also took the theological courses which were offered at Wayland so that he was prepared for service to the race in the class room and in the pulpit.

When his course of study was completed at Wayland he began teaching. From 1886 to 1890 he was a teacher in the public school of Maryland. In the later year he transferred to Wayland Seminary from which he had recently graduated. He remained in this position from 1890 to 1894.

James Robert Lincoln Diggs soon found what he needed most was more training for the work he had undertaken. He also had a real desire for knowledge and was ready to make any sacrifice to accomplish it. He selected Bucknell at Lewisburg, Pa., and entered in the fall of 1894. This young man was a good student as is proven by his honors on graduation day when he graduated with the A.B. magna cum laude in 1898 and the masters of arts with merited honor in 1899, one year after the completion of the bachelor's degree.

To Virginia Union
In 1899 Wayland Seminary was united with the Richmond Theological seminary and was moved to Richmond and the name changed to Virginia Union university. kept until 1906.

He had married in June, 1901, soon after he had finished his work at Bucknell university. He married Miss Alberta Matilda Pack, a teacher in the public schools of Hinton, W. Va. From this union four children survived him. They are all well employed which shows they were well prepared for the work they are doing.

During the time he was teaching at Virginia Union he had continued study. First at Cornell university and then at Illinois Wesleyan university at Bloomington, Ill., where he was awarded the Ph.D. This was a real contribution for there were few Negroes with the degree of doctor of philosophy. It was in Sociology and he used for the subject of his dissertation Professor Diggs was called to the chair of economics and Latin which he held until 1903. In that year he gave up economics and took up with his Latin, instruction in philosophy. This position he "The Dynamics of Social Progress." This degree was awarded to Professor Diggs in 1906.

President in Kentucky
He left Virginia Union university in 1906, the very year the degree was awarded and was selected as President of Kentucky State University at Louisville. He served from 1906 to 1908 but left the position to take the presidency of Virginia Theological seminary and college at Lynchburg, where he served from 1908 to 1911. His next position was as Dean of Selma University at Selma, Ala. In 1914 he became pastor of Trinity Baptist church, Baltimore. The church prospered and its congregation increased to such an extent that it was moved twice in order to accommodate the membership. He proved just as successful as an active pastor as he had proven himself as an educator.

Dr. James Robert Lincoln Diggs was interested in most of the movements concerned with Negro social uplift. In 1905 he was secretary of the Virginia section of the Niagara movement which he kept up in the state of Kentucky. This movement was the forerunner of the National Association for the Advancement of Colored People. He was also active in Social Improvement Movements in the state of Maryland and the city of Baltimore. He was a writer and contributed much to a better understanding of the Negro and the progress which he had made to American life. It is regrettable that most of these books and pamphlets are out of print. In spite of his work in the ministry he was at heart an educator and thus found time to teach French at Howard University, the high school of Baltimore and Coppin Teacher's Training School at various times. He also had an interest in sports. The life of this outstanding scholar and minister was closed by death in 1923. He is one of Maryland's outstanding sons.

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selected as President of Kentucky State University at Louisville. He served from 1906 to 1908 but left the position to take the presidency of Virginia Theological seminary and college at Lynchburg, where he served from 1908 to 1911. His next position was as Dean of Selma University at Selma, Ala. In 1914 he became pastor of Trinity Baptist church, Baltimore. The church prospered and its congregation increased to such an extent that it was moved twice in order to accommodate the membership. He proved just as successful as an active pastor as he had proven himself as an educator.

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80 PIONEER FAMILIES:

Early Newark settlers listed for descendants

By SAMUEL A. HAYNES
NEWARK

A partial reading of old documents, newspapers, directories and pamphlets reveals that colored people were an integral part of the population of Newark from the time it was settled as a town in May, 16, by emigrants from Connecticut.

We are indebted to Joseph A. Francis, 17 Somerset st., a veteran employee of the Newark Post Office where he is a supervisor, and a trustee of the Newark Boys' Club, Morton Street, for some valuable information on early colored residents.

Directory Revealing

When the town of Newark became a city in 1836, the population was estimated at 19,732. Today the population is 438,776, of whom 76,000 are colored residents.

From a directory published when Newark became a city in 1836, Mr. Francis, a descendant of early settlers, has compiled a list of 80 families who lived in the city at that time.

Study the family names carefully. Interracial marriages and miscegenation are indicated.

Settlers Praised

Many Newarkers now living are the descendants of these pioneer settlers.

Mr. Francis told the AFRO: "These 80 colored families had been here quite a while before Newark became a city in 1836.

"They laid the foundation for those to come later."

"Many good families have come since then to help carry on the fight for an equal share of Newark's growth as firstclass citizens.

"All of us should be proud to be descendants of these early settlers who paved the way for us."

Early Settlers

Here is the list of 80 early families to whom some of you are related:

Rosanna Alfred, High and Bank sts.; Cato Armstrong, Nesbitt and High sts.; Sarah Armstrong, Nesbitt and High sts.; Thomas Baid, 2 Mulberry st.; Isaac Bedford, Wards Dock; Thomas Buckley, Academy and Halsey sts;

John Burryan, 16 Academy st.; George Clark, 128 Broad

st.; Peter Clark, Canal st. below Market; Charles Clay, Market and Foundry sts.; James Coe, Nesbitt and High sts.; Joshua Codyon, 38 Washington st.;

Maria Corney, 100 Halsey st.; Thomas Cummings, Nesbitt and High sts.; John Dey Halsey and Canal sts.; Henry Dickson, Pearl between Washington and Church Robert Dubois, Plane and Canal sts.; Henry Edwards, 46 Mulberry st.; Fillis Feek, Plane near Canal;

Many Johnsons

James Frances, 7 Church st.; Robert Francis, 7 Church st.; Francis Grosebeck, Plane and Canal; Elizabeth Grosebeck, 9 Walnut st.; Mary Hains, 132 Plane st.; Robert Hains, 68 Plane st.;

The Rev. Thomas Henderson, Plane near Canal; William Henderson, Market near Lawrence; Francis Hughes, 17 Academy; Cato Jackson, Pearl near Washington; Adam Johnson, Orange and High; Ceasar Johnson, 3 Mulberry;

Peter Johnson, Halsey near Canal; William Johnson, Front near Railroad; James Kelly, Broad and William; Mary Kidd, 23 Bank; Abraham King, 22 Bank; John King, 20 Academy;

Kings And Lewises

Jacob King, Warren and Plane Charles King, 24 Bridge st.; Plane; Charles King, 24 Bridge st.; Hannah Lewis, 38 Washington st.; Samuel Lewis, 38 Washington st.; Robert Miller, 48 1/2 Mulberry; John Munro, Nesbitt and High;

Henry Murray, Nesbitt and High; Thomas Munson, 38 Washington; John O'Take, 9 Walnut; Henry Ogden, Market and Lawrence; James Ray, Pearl st.; Rosannah Ray, 17 Academy;

Betsey Rickets, Halsey near Canal; John Riker, Plane and Canal; Elijah Smith, 429 Broad; James Smith, 7 Church; the Rev. Charles A. Spicer, Halsey near Canal; Isaac Statia, William and Broad;

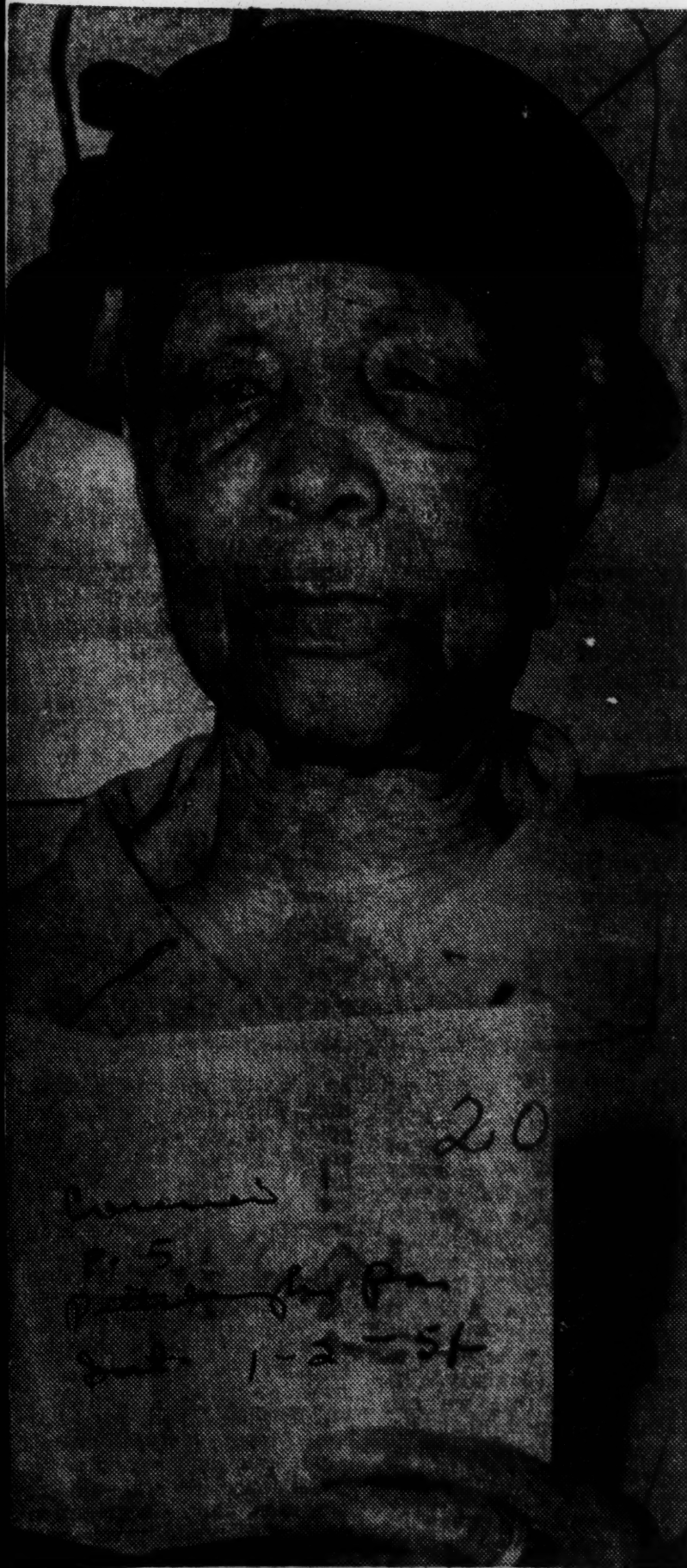
Thompsons Prevalent

Benjamin St. Clair, Canal near Plane; Isaac Steel, Nesbitt and High; Peter Steel, Plane near Canal; Perry Thompson, Front near Railroad; John Thompson, 46 Mulberry; Jacob Thompson, Orange and High;

Caesar Thompson, Canal near Plane; Thomas Thompson, Warren near Plane; Rachel Thompson, 7 Church; Elsy Thompson, Canal below Market; Betsy Thompson, 19 Academy; Margaret Thompson, Plane and Canal;

Martha Tillman, 100 Halsey; Edward Turner, Nesbitt and High; Simon Van Blank; 19

Academy; Abraham Van Doren, Warren and Plane; Sarah Van Doren, 100 Halsey; Stanch Van Wagoner, William and High; John Waters, 72 Catharine; John Wells, Essex and James; Cuffee Wheeler, Nesbitt and High; Jacob Wheeler, Nesbitt and High.



wright recalled memories of Abraham Lincoln as she celebrated her 107th birthday last week in Philadelphia. When Lincoln made the Emancipation Proclamation, she said, a slave jumped into a field and sang praises to God. Although partially paralyzed, Mrs. Boatwright can see and hear remarkably well and her mind is very alert. — INS Soundphoto.



SHE REMEMBERS LINCOLN.—Born in Jefferson county, Ga., in 1846, Mrs. Priscilla Boatwright recalled memories of Abraham Lincoln as she celebrated her 107th birthday anniversary December 22 in Philadelphia. When Lincoln issued the Emancipation Proclamation, she said, a slave jumped into a field and sang praises to God. Although partially crippled, Mrs. Boatwright can see and hear remarkably well and her mind is very alert.—INS Photo.

Ex-Slave Notes 105th Birthday On New Year's

CHICAGO — (INS) — Joseph W. Lillard, a former slave, celebrated his 105th birthday Jan. 1 at Chicago's *Marion* Convalescent Home.

Born in Bowling Green, Ky., Lillard was the son of slaves on a wealthy physician's plantation. The physician freed Lillard when he was 15 and financed his education.

During the Civil War, Lillard was captured by Union soldiers but later escaped. He recalled that his mother hid the physician's gold from the Union soldiers.

Lillard came to Chicago in 1893 and has been an upholsterer and cabinet maker.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

MARTHA DRUMMER — A MISSIONARY TO AFRICA

This woman was interested in giving her life to the service of her people. She early decided to be a missionary and to go to Africa where her service was greatly needed. It was the land she loved and where she gave the last years of her service.

This remarkable woman was born March 8, 1871 in Barnesville, Ga., a small town in the agricultural district of the state. The family was very poor but a large one. She was the third child in a family of eight, seven girls and one boy. The father was a local Methodist preacher.



ed a tuition scholarship for her. Martha Drummer went to Atlanta and entered the preparatory department of Clark university. She had to work in a private family which gave her time during school hours to attend her classes but she needed more time for study. She demonstrated her ability the first year, so the faculty found a way for her to live in the dormitory. To help herself she worked on Saturdays and taught school during vacations.

To Be A Missionary

Martha Drummer remained at Clark University for eight years and graduated from the college department. During this time she had decided to be a missionary to Africa. She next spent two years

in a deaconess' course at a Methodist Women's Training school at Boston. She wanted to be well prepared and spent three years in nurse training.

She had been training from 1893 to 1906. At the end of this year she was ready to begin her life work. She was sent to Quessua, Angola West Africa. At the time Martha Drummer went to Quessua there was only one missionary in the Province, a Negro woman, Susan Collins who was in charge of a school for girls, housed in an old tumbled down building.

These two women worked well together but the work was very difficult. They had to suffer privation and hardship but never complained to the Methodist Board, under which they worked.

The girls who were educated at the school under the influence of Miss Susan Collins were sent back to their villages to improve them. Mrs. Drummer, during the short dry season, visited as many of the villages as possible. The wet season she spent in Quessua preaching and teaching the principles of Christianity to these backward people. She always said her regular work was in the orphanage. Here she made herself responsible for 40 girls, most of whom were small children. At one time she had six under six years of age and two just on their legs for the first time.

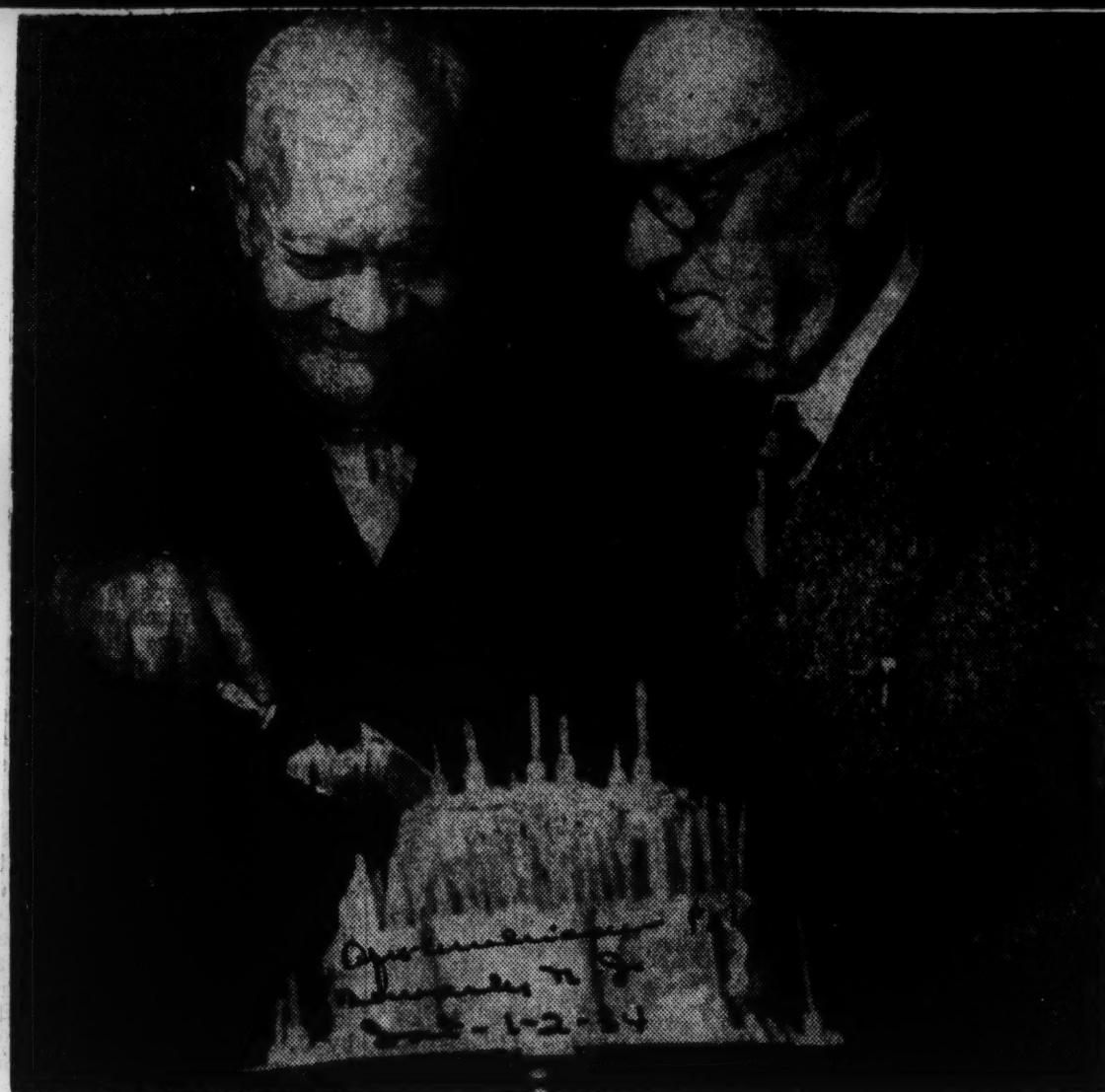
A GREAT NURSE

The greatest contribution made

by this woman was in the field of nursing. Not long after she reached Quessua, an epidemic of fever broke out. She took it upon herself to nurse personally 38 persons and brought 37 through to good health. This energetic woman served not alone her own people but all who were in need of help.

She did not return to the United States until 1911. At that time she said she had nursed people of 12 nationalities. This was because it was the only source of medical treatment in the whole section where she was working. She came back to the United States in 1913 and spoke to many of the missionary organizations of the Methodist church. As a result of this work she was able to secure some of the things she needed for her work, among them a donkey to carry her on her trips.

Martha Drummer remained in Africa for 20 years, from 1906 to 1926. She was at this time impaired in health and returned to the city of Atlanta where she spent the later years of her life. This noble woman passed from this life, December 11, 1937. She devoted her entire active life to the people of Africa. The continent of Africa was her first love and she would not allow anyone to speak disparagingly about it. The work of this noble woman will always stand out as a contribution of the Methodist church to Africa.



100TH BIRTHDAY — Nathan Bibby (left), U.S. Steel's oldest pensioner, cuts a piece of his 100th birthday cake on Christmas day. First in line for his slice is Dr. Richard H. Wilson, retired plant physician and long-time friend.

The girls were able to go to the Dr. Savage local school, but they had to work on the farm at the same time, in order to help the family eke out an existence. At the age of 15 even this arrangement was upset by the death of her father from typhoid fever. At that time this disease was very common and many people died from it. The medical authorities had not learned to control this dread disease and epidemics were common.

Move To Larger Town

The mother was anxious that her children should have an education and moved to Griffin, Ga., a larger town which offered more opportunities for both education and work. Martha with her own effort and the sacrifice of her mother, was able to finish the sixth grade which was considered something of an achievement. This small amount of education caused her to thirst for more. Her reason, as she put it, was to secure an education as a means of better service to God and her fellowmen. This seemed impossible for she had no means of accomplishing her desire.

The pastor of the Methodist church at Griffin realized that she had an unusual mind and desired to help her. He took her case to Dr. Wilber P. Thirkield, at that time chairman of the theological department of Clark university, who was later president of Howard university and a bishop in the Methodist Episcopal church.

Dr. Thirkield wanted to see this unusual youth and was impressed as her pastor had been and secur-

In Pine Bluff, Ark. . . .

First Baptist Church Nearly A Century Old

PINE BLUFF, Ark.—One hundred years ago, when First Baptist church was founded here on Oct. 6, 1854, it had one Negro charter member, a free woman. The next year, May 13, 1854, the congregation met in the newly built church home, and by the end of that year, had 81 white and 57 Negro members.

Much history surged around First Baptist in the ensuing decade. The issue of slavery came to a showdown, and the Civil war erupted. Midway the war, the campaign moved to the West, and the battle of Pine Bluff was fought on Oct. 25, 1863, almost in the shadows of the church.

Fifty-three Confederate soldiers were killed and 100 wounded. The Union losses were 11 killed and 27 wounded. The church was shaken by artillery fire as the Union guns bombarded the courthouse.

The next year, with the sound of guns far in the past, First Baptist church joined the Baptist Convention of Arkansas, and the first minister ordained from the church, Rev. James Storyan, a Negro slave, was given the right to preach.

In 1865, at the close of the war the First Baptist church (colored) was founded by Rev. Ben McGuire and 168 charter members. Two years later, the Baptist State convention was organized in Pine Bluff with the First Baptist churches of Ft. Smith, Helena, Little Rock and Monticello, joining First Baptist of Pine Bluff.

CHARTER MEMBERS

Charter members of the convention were the Revs. W. B. Gipson, J. T. White, Ruben White, Ben McGuire, George Robinson and James Storyan.

In the ensuing years, First Bap-

tist church and the convention have thrived, serving the people of Arkansas and ministering to their Christian needs.

SAILING DOWN CONECUH—

River Has Tiny Origin

BY J. M. GLENN

Today as one journeys from Midway to Union Springs he crosses the headwaters of both the Pea and Conecuh Rivers. A stream in the western edge of Midway unites with another small stream at Three Notch to help to form the Pea River. Years ago, at times of high water, small steamboats used to come up its lower reaches as far as Elba. About 25 years ago that stream, aided by White Creek, flooded Elba, doing great damage. Far-

ther down, that stream meanders down into Florida for a short space, then wanders back into Alabama and at Geneva it unites with the Choctahatchee. The name of the latter comes from a band of Choctaw Indians, who lived near the coast, and Hachee, a stream.

In the eastern edge of Union Springs there is a small streamlet in a ditch. That is the beginning of the Conecuh River, as little as one might think of it as the head of a river up which steamboats used to come to near

Andalusia. They came from Pensacola, up the stream much reinforced by others, like the two Patsaligas (from Padgee, a pigeon, and Li-gau, to sit or roost) the Sepulga; and the Big and Little Escambia. Like a lady getting married, when it crosses the Florida line the name of Conecuh is exchanged for the name "Escambia," and it empties into Escambia Bay.

A year or so ago an Alabama radio broadcaster was talking about an Alabama county which he called "Co-ne-coo," with much emphasis on his last syllable. A Northern commentator over the air had a good deal to say about what he called "Tus-ke-jee," with strong emphasis on the third syllable. Evidently neither knew about Indian names. Incidentally, the original Tuskegee was where the French Fort Toulouse, below Wetumpka, was established in 1714. The name means "Little Warrior." When Gen. T. S. Woodward established the present town in 1833 he transferred the name Tuskegee from the original site.

The name of the Conecuh River and county of the present day

should of course be pronounced Co-nay-ka, with the accent on the second syllable. It means "Cane," and which the Indians used for many purposes. They had a town, Co-e-ne-cuh, some miles above Union Springs.

If one sees the Conecuh River down about Brewton and Flomaton, he can realize how it has grown from the little streamlet in the ditch at Union Springs.

In the steeple of the Methodist Church in Pollard, Escambia County, near the Conecuh, there hangs a bell which once was used on a steamboat which was wrecked on the river nearby. The bell has a mellow tone, and can be heard several miles. The bell does not turn, but the clapper inside can be manipulated by a cord. If that is used properly it sounds like an ordinary bell.

That is the only church in Alabama of which this writer knows that has a bell once used on a steamboat, and in 1918-20 rang it many times.



FIRST BAPTIST CHURCH, PINE BLUFF, ARK.



President Eisenhower talking with Matthew Henson, eighty-eight-year-old New York Negro and last survivor of the six men of Adm. Robert E. Peary's expedition who reached the North Pole on April 6, 1909, and Mrs. Henson yesterday as they stood by the White House globe.

Peary Survivor Visits President

WASHINGTON, April 6 (AP).—

President Eisenhower pointed to the Arctic area on a world map today and told the last survivor of Adm. Robert E. Peary's expedition to the North Pole: "Now we have air bases all along there."

The President was speaking to Matthew Henson, eighty-eight-year-old Negro, who reached the Pole with Adm. Peary forty-five years ago today. Mr. Henson visited briefly with Gen. Eisenhower, then they moved to a large globe of the world in the President's White House office, where the President, pointing to Greenland, made his remark about "air bases all along there." He was apparently referring, for one thing, to the American bases at Thule.

Medical Grad in '80s, Veteran Teacher, to Be 100 Tomorrow

Retired Teacher Never Practiced —Was Too Busy

A man who was graduated from medical school back in the '80's but who never practiced because he was too busy teaching school will be 100 years old tomorrow.

He is James Edward Simpson, of 1210 Fairmont street N.W.

Mr. Simpson, a Negro, has been retired from teaching since 1925. He served on the committee that set up retirement and pension provisions for the city of Louisville, Ky., and then was the first teacher the system retired.

He was born in Brownsville, Pa., one of three sons of a Monangahela riverboat steward.

Attended Two Universities.

Mr. Simpson attended Pittsburgh and Wilberforce (Ohio) universities before coming to Howard University here in '77. John M. Langston was acting president of the university at that time.

Between semesters at those universities, Mr. Simpson taught in the Louisville high schools, instructing classes of white and colored children. He never bothered getting graduated from either college.

But while teaching in Louisville, Mr. Simpson went to night classes until he was graduated as a qualified medical doctor. He

He met his wife in 1886, while attending Pittsburgh University. Mrs. Simpson died in 1925.

The Simpson's had five children, three of whom survive and live in the District. They are Abram L. Simpson, 60, of 403 Columbia road N.W., and Mrs. James S. Williams and Mrs. Louise Sewell, both of whom live with their father.

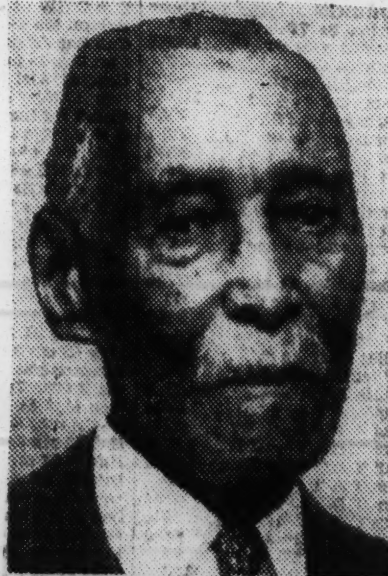
Children Also Taught.

Mr. Simpson's devotion to teaching influenced his remaining three children to teach also. Abram Simpson once was president of Allen University in Columbia, S. C. He now is counseling supervisor at the United States Employment Service, Twelfth street and Pennsylvania avenue N.W.

Mrs. Williams, now librarian at the National Republican Headquarters, in the Wire Building once taught at Howard University, as did her sister, Mrs. Sewell. Both sisters taught home economics. A niece, Mrs. Marie Mussenden, of Baltimore, once taught the same subject at Morgan State College in that city.

The elder Mr. Simpson's forte has been Latin and the classics. He has no need for reading glasses, especially since his children bought him a Bible with very large type several years ago. In that Bible is a credo by which Mr. Simpson has lived his century:

"What man of you would live long and see many days, let him keep his lips from evil and his tongue from speaking guile."



JAMES E. SIMPSON.

—Star Staff Photo.

says he took the courses mostly to be able to "doctor" his family.



Born in 1855—

J. R. Chandler of Columbus, Ohio, celebrated his 99th birthday last July 8 at a party given in his honor by the Deacons and Deaconesses of Second Baptist Church. Mr. Chandler attributes his long life to his serving others.

AFTER FORT SUMTER FALL—

Macon Women Are Mobilized For War

Editor's Note—Below is the first of two installments of an article written in 1967 on the manner in which Macon County women mobilized on the home front during the War Between the States. The article was written by Henry S. Halbert, formerly connected with the State Department of Archives and History, and was found recently among the papers of Watkins C. Johnston, of Tuskegee and Montgomery.

BY HENRY S. HALBERT

On Sunday, April 14, 1861, at a time when thousands of Christian people, Catholic and Protestant, all over the continent of America were engaged in their service to the Lord, Abraham Lincoln, President of the United States with pen in hand, wrote his famous declaration of war against the Southern states. While this document, the parent of an Ilaid of woes to the people of the South was composed, and penned on the holy Sabbath, from a lingering sense of decency, it was not delivered until the following day.

It is needless to detail the effects of this proclamation, or rather declaration of war, which was necessarily met by a counter declaration from President Jefferson Davis.

Macon County in common with her sister counties, made preparation promptly to bear her part in meeting this unconstitutional war against the Southern states. Mr. Lincoln's proclamation was scarcely read when a public notice was issued for the citizens of the county to meet Monday, April 21, at the court house in Tuskegee. The day came and the meeting was largely attended. A

committee was appointed, resolutions were made and passed and a sum of \$11,000 was subscribed on the spot for the equipment of two military companies—"The Tuskegee Light Infantry" and the "Alabama Zouaves," and for the support of their families during their absence. Such was Macon's patriotic response to Lincoln's proclamation. By Summer six companies all told had gone to the seat of the war.

The Friday and Saturday after the Tuskegee mass meeting the women of Tuskegee and vicinity worked incessantly in preparing clothing and uniforms for the "Light Infantry" and the "Zouaves." On Saturday the last stitch was taken and that evening the two companies took their departure for the seat of war.

The women of Macon County early requested the especial privilege of making the uniforms and completing the necessary outfit for the soldiers of their country, and they labored actively and abundantly in the good cause. In July they began a more systematic work within the Soliders Aid Societies which they organized agreeably to Governor Moore's recommendation. But many of the Aid Societies in Alabama had in reality been in existence for some time before this proclamation. Governor Moore saw and recognized the useful work of these societies and wishing to increase this number and efficiency, he issued a proclamation recommending the women of each county, city and town, village and neighborhood in Alabama to form "Soliders Aid Societies and that each society inform him by letter as early as possible of the number of woolen uniforms, flannel shirts and cotton-flannel drawers it can make or supply; and that each family make contributions

of blankets for the use of the troops of the state, to the judges of probate courts in their counties, who will register the name

of the contributor and the number contributed, in a book to be kept by him especially for that purpose and who will box up and forward blankets whenever a sufficient number is obtained, to the governor, who will defray the expenses of boxing and forwarding."

There can be no doubt that Governor Moore's proclamation was prompted by the patriotic work of the Southern women, which they began immediately after Mr. Lincoln's proclamation of war.

The records extant have preserved the names of two Soliders Aid Societies in Macon County with some details of their labors.

The Tuskegee "Ladies Soliders Aid Society" was organized in Tuskegee early in July. Mrs. John Swanson was elected president and Mrs. J. W. Hunter the secretary. The stated object of this society was to "meet and supply the urgent necessities of our brave soldiers, as they may arise, and is intended to be used impartially for the good of all."

Within ten weeks after its organization the Tuskegee society made up and disposed of 651 under garments and 190 pairs of socks. Of these 463 under garments and twenty-nine pairs of socks were sent to the Tuskegee Light Infantry; 350 under garments and 111 pairs of socks to the Alabama Zouaves and 110 garments and 15 pairs of socks to the Macon Rifles. The remainder was given out to other companies as they were needed.

The "Notasulga Aid Society" was organized July 12, 1861, at which time Mrs. Ann W. Simpson was elected president; Mrs. A.

Durr, vice president; Miss Lou Roberts, secretary; Miss E. E. Armstrong assistant secretary, and Mrs. M. E. Philips, treasurer.

The following is an account of the ten weeks work of the Notasulga Society by its secretary, Miss Lou Roberts, under the date of September 24, 1861:

"On the 26th of July we forwarded to Lochapoka Rifles 105 garments and seventy-five pairs of socks and since the first of August by the perseverance of our president and the energy of other members of the society we have raised a fund and bought with money belonging to the society 125 yards of domestic, out of which and other cloth that has been furnished us, we have made 100 garments, some of them yet to forward, together with forty overcoats, forty pair pants and forty coats to be made and sent early in October. We have in the society ninety pairs of socks, mostly woolen, and are knitting gloves, suspenders and comforters. We have just finished thirty garments for Capt. H. Clay Armstrong's company now at Auburn.

"Our society has forwarded to the Alabama Hospital at Richmond, Va., two large boxes containing comforts, quilts, coverlets, pillows and pillow cases, sheets, towels, linen and cotton bandages, lint dried fruit wine, etc.

"Where all have done nobly we do not wish it understood that we are drawing any comparison whatever in the labors or efforts of the members of our society. I am sure I will be pardoned for mentioning that a young lady belonging to the society made trimming and sold it, bought wool with the money and presented the society with four pairs beautifully knit socks. Another young lady about 15 years old knit three pairs socks in one week, and her mother has brought into the society twenty-two pairs socks, all wool.

"The society raised a small

fund last Tuesday from a tabeau for a special purpose for the soldiers. We expect to have another, and perhaps several, as a means to keep money in our treasury to assist those for whom we work who are not able to provide for themselves."

A passage from a subsequent letter of Miss Lou Roberts is well worthy of being quoted as illustrative of the spirit of the women of Macon County. She writes:

"What we have done is a free will offering to liberty and to our country, and so long as the soldiers shall need our services in supplying them with clothes, in the name of patriotism and emulating the spirit which actuated our mothers in the revolution, let us work for our soldiers and prove that we have not degenerated from the noble women who lived and toiled amid the glooms and storms of '76."

The women of Macon County were not only responsive to the needs of the soldiers of their own county, but their practical sympathy extended into other fields. In March, 1862, in response to an appeal in behalf of the sick and wounded soldiers in the hospital in Atlanta the Tuskegee society promptly forwarded to the hospital one bale and two boxes of (This is cut and does not make connection). The boxes contained bottles of wine, cordials, jellies, dried fruit, tea and many other delicacies suitable to the sick and convalescent.

(To Be Continued)

Funeral Held For Mrs. P. W. Scales, 101

HIGH POINT, N. C. — Funeral services for Mrs. Pauline Warren Scales, 101 years of age, were held last Sunday at her residence on North Main street. Officiating ministers were the Rev. J. J. Patterson and W. S. McLeod. Interment was in Greenhill cemetery.

Mrs. Scales died on Thursday, following a lengthy illness of two years and four months. Born in Danville, Va., on Sept. 18, 1852, she moved to High Point 48 years ago. She was a member of St. Mark Methodist Church.

Surviving are four daughters, Mrs. Lou Bertra Brown, Mrs. Cornelia Keeble, Mrs. Hattie Robbins, and Mrs. Emma Clinard, all of High Point; nine grandchildren, 19 great-grandchildren and seven great-great grandchildren.

2d Oldest Man In World (?) Dies

BELLAMY, Ala., March 22 (U). — Clem (Uncle Pike) Noble, reported to have been the second oldest person in the world, was buried today. He was born a slave on Christmas Day, 1830, was freed in 1867, and died of a heart attack last Thursday.

Friends said he had remained active until the day of his death, hunting and managing his small tobacco farm. He was known for his sense of humor.

A relative who checked Uncle Pike's longevity against other modern centenarians said the only man believed to have been older is an Indonesian born in 1829.

No Blues? Forget It

Just A Story Of Bias In Songwriting Field

NEW YORK — When a colored songwriter approaches a publisher with a piece of new music, if it isn't blues and rhythm, nine times out of ten, he is turned down.

For some peculiar reason, music publishers have an idea that colored song-smiths cannot turn out anything except blues numbers. Tin Pan Alley has changed. No longer do music publishers have "stables" of writers. Now it is every man on his own—although one or two tan writers have managed in recent years to hit the jackpot.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

JAMES W. C. PENNINGTON—A Public Servant

James W. C. Pennington, like several other prominent Negroes, was born on the eastern shore of Maryland in 1809. Among those born in that section of the state were Frederick Douglass, Harriet Tubman and Charles A. Tindley, the well known Methodist Episcopal minister who pastored Tindley Chapel in the city of Philadelphia for more than a quarter of a century.

This future useful citizen, James W. C. Pennington, was directly connected with Africa because his grandfather was a chief of the Mandingo tribe. He was of pure African descent, as both his mother and father were persons with full Negro blood.



Young Charles DR. SAVAGE remained in slavery until he was 20 years of age. Here he saw slavery at its worst and at times he was almost degraded to the level of a brute. Slavery on the eastern shore of Maryland was very harsh as is revealed by the autobiography of Frederick Douglass and by the biography of Harriet Tubman and of many others who gave testimony of the conditions in that section of Maryland.

The eastern shore of Maryland like the eastern shore of Virginia is located on the peninsula beginning at Cape Charles and situated between the Chesapeake Bay and the Atlantic ocean. It extends on up through Delaware and Pennsylvania. This was then, and is still, one of the great trucking sections of the nation. The reason for this is the produce farms of North Hampton and Accomac counties of Virginia. These two counties produce a great deal of the fresh fruit and vegetables sold in New York, Philadelphia and Boston.

When the subject of our sketch became 20, he decided to leave his home and escape from the east-

ern shores. This did not offer as much opposition as might have been the case elsewhere, for the distance from North Hampton county the most southernly of these counties to New York was only three hundred miles.

This section is heavily timbered which enable one to reach the section of freedom without much difficulty. The writer has known of several persons who have broken jail and escaped to the northern states. As remarkable as the work which Harriet Tubman accomplished is it doubtful if she would have been nearly as successful in many other places?

Young Charles found shelter in Pennsylvania with the members of the Society of friends where he remained six months. Here he learned the fundamentals of education, reading, writing, arithmetic, and geography. In these he progressed very well until he had to move further north for safety from the many slave hunters that infested this section.

He moved to Long Island where he remained for nine years and was employed during this time by a kind man. He had lost his tutor but he used all his spare time in study. He used his time well, for by the end of five years from the time he left the Eastern shore of Maryland he was asked to teach a small school for colored children at New Town near Flushing, New York.

He had to be examined by a committee which found him well enough prepared. Young Pennington remained in this position for two years. It must be remembered, the requirements for teaching at that time were very low as they were in some quarters in later times.

After two years in this position young Pennington moved to New Haven where he hoped to prepare for the larger services he saw before him. He secured a larger school to teach and at the same time entered a Theological Seminary, and prepared himself for the ministry.

Here he studied the usual subjects of Theology but also took many of the subjects which were required for the college degree. He probably did not graduate; we have no record of it but he returned to New Town on Long Island. He was now an ordained preacher and gathered a large congregation around him. After two years he went to Hartford, Connecticut, where he preached for eight years. He had not given up his teaching so part of his time here he spent in that occupation.

Reverend Pennington was interested in the welfare of the race. He was five times appointed to a seat in the state Abolition Convention for the Improvement of Free Negroes. He was elected by the Connecticut State Convention to represent them in the World Anti Slavery Convention and the World Peace Convention. While in England, Pennington preached in many churches in the cities of England and established himself as a preacher of importance.

When he came back to America he took his place with many leading preachers in New England and exchanged pulpits with several of them. He joined the Hartford Central Association of Congregational Ministers which was composed of about twenty of the leading preachers of the state. He was eventually elected President of that Association.

He seemed to have gone back and forth from Congregational to Presbyterian churches. In 1848 he was in New York as a pastor of a Presbyterian church. He seems to have done well and was something of a literary man. In 1841 he published a volume of about one hundred pages. The title was "A Text-book of the Origin and History of the Colored People." His second publication was an address on the "West India Emancipation" and some sermons.

He in later years took to drink and destroyed his opportunity for further usefulness. He died in Florida in 1870, where he had gone for his health.

Tuskegee Will Mark Site Of Huntingdon's Origin

By TRUDY CARGILE

Advertiser State Editor

TUSKEGEE, Ala., July 31 —

Citizens of Macon County will erect a monument to a part of its historic past this fall when members of the Tuskegee Female College Alumnae join efforts with the Macon Historical Association in placing a marker to indicate the original site of the college.

The celebration is an aftermath to the Huntingdon College Centennial and completes a cycle of the college's growth from the time it began with its first president, Dr. A. A. Lipscomb. The best of the college's history has been made public many times.

Begins With 200

Beginning with an enrollment of 200 in the 1850's, the college held fast until the war between the states. Learning, rollments and financial woes kept President George W. F. Price, successor to Dr. Lipscomb, perpetually hindered in his efforts to keep the school open during the war and reconstruction period.

Dizzy years from continued setbacks finally brought the school under the responsibility of the Alabama Conference of the Methodist Church and the name was altered to include "Conference."

Thrived Finally

During the administration of Dr. John Massey, beginning in 1876, the school knew 33 years of expansion both in plant and in enrollment. But the time came when administrators knew the school must be moved to a larger town if it was to receive proper support. The Alabama Conference Female College closed in Tuskegee in 1909 and the Woman's College of Alabama was begun in Montgomery. This is the history of the school before it became known as Huntingdon.

This well-known history serves to justify the maternal attitude Tuskegee takes in honoring its child. In age, Huntingdon is a mere stripling compared to Tuskegee. Records show the town was actually begun 191 years ago although it became the county seat

of Macon when this county was created in 1932.

Old And New

Residents who have come to Tuskegee in later years have realized much of the cultural atmosphere of the old town and are cooperating with the older citizens and alumnae in planning the dedication.

Historical groups and Huntingdon Alumnae have agreed on the inscription of the bronzed plate which will be embedded in the face of the granite marker. Property which was once a part of the college site and is now the Methodist parsonage lot, has been relinquished by the board of stewards for the memorial marker.

Alumnae Members

Members of the John Massey Chapter of Huntingdon College Alumnae are: Mrs. L. M. Alley, Mrs. F. P. Bledsoe, Miss Armie Boyd, Mrs. Wm. A. Cloud, Mrs. Mabelle Massey Cobb, Miss Evelyn Conner, Mrs. M. H. Conner, Mrs. W. L. Cozzens, Mrs. Jake Curtis, Mrs. Hal H. Curtright, Mrs. Wm. H. Curtright, Mrs. A. S. Danner, Miss Imogene DuBose, Mrs. Kate N. Duke, Mrs. T. P. Eggman, Mrs. Floyd F. Forman, Miss Sue Gautier, Mrs. O. L. Gentry, Miss Mary Belle Howard, Miss Louise Holcomb, Miss Rose Hurt, Mrs. L. C. Lewis, Mrs. J. H. Meadors, Mrs. L. H. Neudecker, Mrs. Evie Oswald, Miss Pattie Oswald, Mrs. Mary Leonard Preer, Miss Myrt Preer, Mrs. Peter Preer, Mrs. L. W. Randall, Mrs. W. E. Reynolds, Mrs. John Fletcher Segrest Jr., Mrs. W. L. Stevens, Mrs. Wm. Varner Sr., Mrs. F. L. Wadsworth, Mrs. Wm. T. Wadsworth, Mrs. Martha Grimes Wood and Mrs. George C. Wright. Mrs. F. P. Bledsoe is president of the chapter, and Mrs. Jake Curtis is president of the historical association.



At left, right Mamie Franklin, Harrison Franklin, Mrs. Cerelia Drew Smith, Mrs. E. S. Franklin

90th BIRTHDAY — While her great-granddaughter, grandson and daughter look on, Mrs. Cerelia Drew Smith

calmly cuts birthday cake during surprise party in her home in Richmond.

— Alabama Highlights —

Alabama soil was not the scene of the great battle of the War Between the States, but while they took place elsewhere, Alabamians participated in most of them.

Alabamians in the early days of the War Between the States rushed to recruiting officers faster than they could be equipped and organized.

During early stages of the war, Alabamians who joined the Confederate Army were organized and shipped to points where dan-

ger to the Confederacy was considered most pressing, and frequently they left before receiving their arms.

In all Confederate Armies east of the Mississippi River, Alabama was well represented.

Gen. Joseph Wheeler, cavalry leader, was one of the outstanding soldiers contributed by Alabama to the War Between the States. He later became a general in the army of the United States.

Two other important contributions to the South's cause in the war were Gen. Gordon Rap-

hael Semmes, commander of the Alabama, a sea raider, and Gen. Josiah Gorgs, chief of the Ordnance Bureau.

Men for the Confederacy's fighting forces made up only a part of Alabama's contribution to the South's cause. Many were the supplies and materials of war that came from the state's plants and factories.

Large quantities of war goods were turned out in the central

part of Alabama because, until the latter part of the war, that section was safe from Union invasion.

A top Confederate arsenal was at Selma, which had excellent water and rail transportation facilities.

Selma's foundries and navy yards were supported with public money. Private citizens supplied money to pay for manufacture of iron, cotton, woolen and leather goods. From Selma, guns, pistols, cannon, swords, powder, and caps were shipped to all Confederate fighting points.

Second only to Selma in the manufacturing of materials of war for the Confederacy was Montgomery, Alabama. Arms Manufacturing Company was located at the Capitol.

In early days of Alabama history, land prices were so high that many settlers could not buy good land. Speculators were responsible for this condition. By 1819, when Alabama became a state some lands were priced as much as \$100 per acre.

Because booms are accompanied by speculation, and in early Alabama, as elsewhere, that was true. Men of wealth and political influence recognized and took advantage of the great demand for Alabama land.

MEMORIES OF OLDEN DAYS

Stores Of By-Gone Days

BY DR. J. M. GLENN

Perhaps it may not be amiss to mention various mercantile establishments in Tuskegee about half a century ago, for of course many have been the changes since 1865-86.

Beginning at the Methodist Church, on the Main Street, and crossing a side street, on the corner was the store of Simon Marx. Then came the grocery store of R. L. Mayes. Approaching the court house square, on the lefthand corner, there is a two-story building. The lower floor was occupied by the Smith and Magruder Drug Store. Dr. Smith's wife was a Miss Magruder, and later his brother-in-law, Perry Magruder, became a physician. Upstairs in 1893 were the dental offices of Dr. W. S. Lane and his son, Dr. Robert L. Lane. The latter, for a year and a half, had been the deskmate of this writer in the Fonville school. For years the postoffice was on Main Street, at the back of the two-story building.

Turning the corner, on the left was the jewelry store of Cook Denner. Also the marble yard of Peter Galtner, a native of Canada, but who fought on the side of the South in 1861-65 and is said to have been a sharpshooter in that service. Much of his handiwork can be seen in the Tuskegee cemetery, where likely he is buried.

Then across a side street, came the store of the colored man for whom I think the Lewis Adams colored school is named. Along there, in 1893, Crude Reynolds had a small store. Along there was formerly the store of two brothers, James E. and J. Richard Wood, and the Lockard store occupied the ground floor of the two-story building beyond. The upper part of the building was used as a tailoring shop by Mr. Lewis.

Next to that, about the beginning of 1886, Dr. M. M. Smith built a brick drug store, later the

Johnston Drug Store, and he installed the first soda fountain in Tuskegee. It was small, round, portable, and it had a handle which had to be pumped by hand, to "get up steam," and it was very popular.

Beyond that was the store of Oswalt and Lightfoot. The latter (Robert) died from typhoid fever in 1886, there being numerous cases that year—among them the case of this writer, as the causes were not so well known then. Later came a bank along there. Dr. Crawford Howard conducted a drug store and there was a saloon in the corner.

Crossing a side street somewhat to the left was what was formerly a hotel, then a rooming house. It is said that when that building was demolished a considerable amount of money, which had been concealed in it, was discovered and that the workmen, in consequence, were glad to work after the usual time. A picture-show is there now. There were various buildings along there, including the Campbell and Wright establishment and a bank before one reached Main Street again.

In entering, or passing by, what became the Johnston Drug Store, the writer remembers full well a tragedy directly in front of it, though the store itself had no part in it.

In 1886 political feeling was running high indeed. A convention had nominated a candidate for judge of probate and an independent also was running. During the Summer vacation the writer was clerking for Hunter & Motley and on the streets he could hear much of the political talk.

A tense political situation arose between Sheriff Sloan Armstrong and a Mr. Thompson, who was not related to the W. P. Thompson family.

The weather was hot and tempers at times were short in political matters. One day, at twilight, when the oil lamps were lighted in the drug store, as there were no electric lights then, Mr. Thompson was standing in front of the window on the left as one entered the building. Unfortunately Sheriff Armstrong came up and was pointing a pistol at Mr. Thompson, when the latter jerked a pistol from his pocket and fired two shots rapidly. Mr. Armstrong fell to the sidewalk and soon expired on a store counter nearby.

On the street was a man whose name will not be given here, but he lived several miles from town on the Warrior Stand road. He was haying a good deal to say, when Circuit Judge James E. Cobb, went to him quietly and said to him, "Mr. Blank, you are inciting a riot, and I will give you five minutes to get out of town, or I will put you in jail."

The man looked at the judge a moment and then replied, "Judge, I don't need but two minutes to get out of town, so you can just keep the other three minutes. I don't need them."

So saying, he rushed to a hitching post, unloosed his horse and jumping into the

ery with Mr. and Mrs. Marsh Pratt and children and Sudi Mrs. Mary Simmons, Mr. and Mrs. Albert Simmons and to nieces, of Buena Vista, Ga., visited them.

Alabama Highlights -

Alabama, which today is one of the leading lumber-producing states in the nation, had vast supplies of fine yellow pine in its forests in the early days of the state. *Thur. 10-7-54*

To take advantage of the great forests, lumbermen used to float logs down streams or drag them by oxen to saw mills driven by water power.

Clearing away of Alabama's forests opened up new land for agriculture and farmers moved in to buy up the land at a cheap price or to homestead that which belonged to the government.

The Homestead Act had been passed by the Federal government during the War Between the States and the act became operative in Alabama at the end of the war. A settler could have 160 acres of land without cost, but he had to build a house on it.

Because there was little of this "free" land available in Georgia, Tennessee and the Carolinas, many persons from those states came to Alabama to homestead.

The true extent of Alabama's mineral wealth was not known to state leaders when he task of rebuilding the state was under way at the end of the War Between the States.

Not even in existence during the War Between the States, the town that was to become Alabama's industrial giant was Birmingham, founded in 1871 in Jones Valley near Elyton Village.

Great quantities of lumber have been shipped to foreign countries through the Port of Mobile.

As Bessemer was the result of a dream of Henry F. DeBardeleben, so was Ensley the outgrowth of plans made by Enoch Ensley.

The Tennessee Coal, Iron and Railroad Company was organized

during the great boom of 1886.

TCI President Enoch Ensley planned to build a city that would make Bessemer look like a small town, and to launch his plan the Ensley Land Company was created and capitalized at \$10,000,000. But after elaborate plans were drawn and the town marked out the great depression of 1893 hit and the dream faded.

The Ensley Land Company that had been capitalized for \$10,000,000 finally had its assets sold for a few thousand dollars, and Enoch Ensley's dream city did not develop until several years later.

Site Of College Will Be Marked

An historic marker will be placed in Tuskegee the latter part of October. The marker will be unveiled on the site of the old A. C. F. College campus. It will be placed in the corner of the present Methodist parsonage lot, this site having been at the former stately gates which have entrance to the grounds of the historic old college.

On February 2, 1854, the governor of Alabama signed the law which became the charter of Tuskegee Female College. This charter was granted to a group of public-spirited men and women interested in higher education for women. The cornerstone of the first building was laid on Feb. 11, 1856. The Alabama Conference of the Methodist Episcopal Church, South, purchased the property in 1872, when the charter was renewed under the name of Alabama Conference Female College. This institution continued until 1909, at which time it was moved to Montgomery and established under the name of Woman's College of Alabama.

The cornerstone of the first building at Tuskegee was placed

by Massey Memorial Hall on the present Huntingdon campus. Due to the efforts of the alumnae of the Alabama Conference Female College a beautiful building to the memory of the life and work of Dr. and Mrs. John Massey, the former president of the college for 33 years, was constructed. In 1935 the name of the College was changed from Woman's College of Alabama to Huntingdon College.

Huntingdon College is observing its centennial throughout the year 1954. Men and women of Tuskegee, throughout Alabama and numerous states are planning to place a marker depicting the 100 years of the history of a college that had its beginning in Tuskegee, and where it functioned for over one-half of its century of activity.

116 Year Old Worker Praised

Said To Be One of Oldest Living Persons In U. S.

Article Clipped From Parish News About Mrs. Nannie Whatley

(Article clipped from The Parish News, Columbus, Ohio)

Mrs. Anna Ragland, clerk of the Trinity Baptist Church; Mrs. Virginia Philpot and Mrs. Harriet McArthur made a trip to Cedartown, Ga., to visit their grandmother and great-grandmother, Mrs. Nannie Whatley and other relatives.

The Columbus Dispatch carried the picture of Mrs. Whatley and this story in their August 24th issue: *New Let Me Tell You*

At 116 She Envis No One By Johnny Jones

Mrs. Annie Ragland, 1633 Pembroke Ave., has a grandmother who is one of the oldest living persons in the United States. She is Nannie Whatley who lives in Cedartown, Ga. This former slave who has many relatives in Columbus is reported to be 116 years old. Her birthday is July 15.

I had a nice chat with her grand daughter, Mrs. Ragland. The papers down in Georgia had a half page picture of the old lady in her ca-

bin with iron poker in hand punching at the coals in the open fireplace. Her son Obie, who lives with her is now 80 years old and tend to things around the house.

Nannie Parks, 245 N. 11th St., her oldest grandchild, is 60 years old.

Nannie last visited Columbus back in 1933, when her daughter, Mrs. Harriet Thornton died. She has made three trips to Columbus during her lifetime.

Just look at this list of relatives. She has one son, Obe, now 80; 19 grandchildren of whom 14 live in Columbus, five in Georgia; 74 great grandchildren of whom 48 live in Columbus and 62 great great grandchildren of whom 59 live in Columbus.

You may now be asking the question often asked when old Negroes or former slaves tell how old they are. You wonder how do they know. Some may just guess at their age. This is not the case of this former slave. The record and the papers are clear.

Mrs. Whatley was first owned by the King family who lived in Floyd County, Georgia. She lived with them until she was 20 years old when she met Mike Whatley, a slave owned by O. B. Whatley. They were married and she moved to the Whatley plantation just before the Civil War. She doesn't know whether she was sold or traded.

She can tell you now, according to her friends, of going to Rome, Ga., to see the Confederate soldiers. She also saw later the ruins of war.

When the slaves were freed they stayed on with the Whatley folks. The owners gave each slave a portion of land and she is living in the same house that was given her back in 1865. She continued to work for the Whatleys until she was 90 years old and until seven years ago worked her own garden and did all the housework.

She had a doctor once in her life when she complained of a "misery" but suffered through a seige of smallpox another time without medical attention.

The folks of Cedartown, Ga., gave her a big party in 1949 and every Mother's day send her a list of presents for being the oldest mother in these parts.

The last time this old lady was in Columbus was the occasion of a great meeting at Trinity Baptist Church. The church is located at St. Clair Ave., and Atcheson St.

Mrs. Ragland intends to visit there in the near future. The former slave lived first under President Martin Can Buren, who was the eighth president of the U. S.

Her philosophy of life is simply this: "Just work hard, live right, don't hate nobody, don't envy nobody."

If I am ever around Cedartown, Georgia, there is one cabin I would like to enter to see an old lady before the fireplace poking up the fire.

This article appeared in the Editorial page of the Columbus Dispatch on August 26th:

Every once in a while we come across a recipe for good living that catches our eye. Such a one is that of Nannie Whatley down in Cedartown, Ga. She's the grandmother of Mrs. Anna Ragland out on Pembroke Ave. At 116 she can rightly claim to be one of the oldest living persons in the United States. This aged Georgia grandmother has a simple philosophy. It is: "Just work hard, live right, don't hate nobody, don't envy nobody."

We might add that this down-to-earth philosophy of life sounds very much like a spiritual song of the

deep South we once heard the great vocalist Roland Hayes, sing right here in Columbus.

Hayes, who has a philosophy some think like grandmother Whatley's, goes about the nation with his message of uplifting song, doing his best to "hate nobody, envy nobody" and telling others how good it makes you feel inside to know the full meaning of that song.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

GEORGE LIELE: A PIONEER PREACHER

One of the early pioneer preachers, George Liele, who exerted great influence on the origin of the Negro Baptist church is the subject of our sketch this week. He was one of the outstanding preachers of that faith. His life and work helped to establish that denomination among the Negroes during the slave period.

George Liele was born in Virginia about the year of 1750. He was a part of the slave system. We know little of his parents. They must remain unknown to us until we can get more information than we now have.



He moved with his master, Henry Sharpe to Burke county, Georgia, a few years before the Revolutionary war. His master was a deacon in the Baptist church where he allowed George to attend. The pastor of that church was the Rev. Mathew Moore, a preacher of distinction and influence.

Not long after George began attending that church he was converted, baptized and became a member of his master's church. This was not an uncommon thing in the slave period of American history.

Felt Urge To Preach

It was not long after he was baptized before he felt the urge to preach. His master, who was a liberal at the time, allowed George to preach on the Savannah river as far as Branton and Savannah. His preaching became so important that his master liberated him so that he could preach to the slaves without interference. He was even allowed to preach to the white congregations of his master's church at times and was received without much difficulty.

The Revolutionary war interfered with his ministerial effort because his liberal master was killed. This made a difference in the life of Liele for some of the members of the master's family were not satisfied with the many missions of this servant and had him placed in prison with the hope of sending him back into bondage. He was fortunate however that Colonel Kirkland of the British Army was in charge of Savannah and secured his release from prison.

When the British left Savannah,

George Liele went along with them and became the indentured servant of Colonel Kirkland for the amount of money necessary to pay his way to Jamaica. There was a delay of several weeks. During that time George Liele went to Savannah where the most important of his acts was the baptizing of Andrew Bryant, his wife and several others who became the charter members of the First African Baptist church in Savannah. This is claimed by many as the first Baptist church among Negroes, but is disputed by others.

Hired Out Again

When George Liele reached Jamaica he was hired out by Colonel Kirkland to General Campbell to work out the money for his transportation. When this debt was paid George Liele was able to secure a certificate of manumissary in 1784. He was now a free man and was able to begin his work as a preacher.

He first began preaching in private houses to small congregations but later organized a church with four men who had emigrated to the American colonies. He preached with power and it had its influence on the people. This, of course, was not well received because it was an effort by the deserters to establish a liberal group in the midst of the established church.

His meetings were broken up and Liele was cruelly treated. After many memorials and requests, the Jamaica assembly changed its laws and granted him permission to preach and go on with his work. Within a few years he had a congregation of 500 members.

With the aid of his deacons and elders, he extended the work into the interior of the island. This was done at a time when he was administering the affairs of these groups; taught a free school and conducted a business from which he gained his livelihood.

Begins To Make Friends

This work was at first emotional and most of the people thought it would not last long. When it was realized that this new religion had

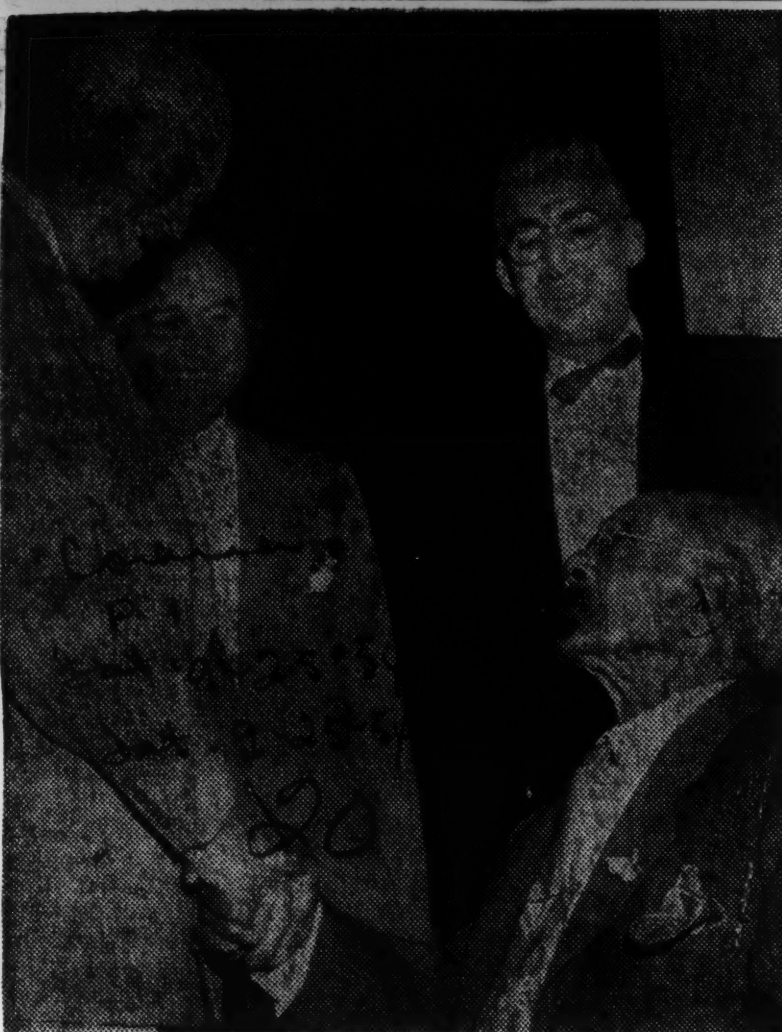
stability, persons of standing began to contribute towards it.

The next thing was to build a house of worship and then to extend the work to the interior and build a church there which was completed in a few years after the work in Jamaica was begun. People of importance became interested in his effort. Once in this class was Steven A. Cook, a member of the Jamaica assembly who undertook to secure funds for Liele in England.

The one reason for the success of George Liele was his unusual tact. He had acquired the ability to handle men diplomatically. He would not accept any slave in his congregation unless it was satisfactory to the master.

He did not attempt to tell slaves they had been wronged, but only brought them the message of Christ. This action gave him influence among the masters and that, of course, allowed his church to grow. No literature or instruction was given to the slaves unless it was first shown to the master to get his approval. The masters were pleased with him because he helped them control their slaves.

George Liele was one of the important preachers in the early history of the Negro. He was without doubt one of the founding fathers of the Negro Baptist church.



Ike Meets Ex-Slave— President Dwight D. Eisenhower shakes hands with a former slave, James Winn, born in Missouri 104 years ago and now a resident of Boulder, Colo. Left to right: Mr. Eisenhower, Governor Dan Thornton of Colorado, Mayor John D. Gillette of Boulder and Mr. Winn.—INP Photo.

John Myra Stepp, 104, saw Civil War battles

With freedom
he sought a
better life

By MITCH THOMAS

BLACK MOUNTAIN, N.C. — When you can remember the final skirmishes between Union and Confederate troops, still fighting in the last days of the Civil War and look on the eldest of 15 children, who, himself, is 75 years old, you can truthfully say you have a long and full life on this earth.

John Myra Stepp of Black Mountain has lived that life. He has lived the long, long time of 104 years and seen the days when a now strong nation was torn asunder by internal strife, the outcome of which had bearing on his own destiny.

To "Uncle John" the days of the Civil War are not a composite knowledge gained by textbooks and brought alive by a vivid imagination. They are real and as close to him as his sharp memory can bring them.

HE LIVED through them, and when he speaks of them today, he speaks as the World War I or World War II veteran would speak of those upheavals, or as the Korean veteran would speak that least distant conflict.

He speaks from experience because he was there.

He was just a boy then, when the sound of muskets was still alive in southern mountains, yet old enough to be put to work in the fields.

Now, aged by more than a century of living, he is a long way from that boyhood, having traveled the road of a free man to become one of Black Mountain's most respected citizens.

JOHN MYRA STEPP, today, is a tall man, bent somewhat with life, but not defeated. A full long and white beard covers the bottom of his face, joining an equally full mustache that

hides his top lip.

HIS HAIR is long and stringy and silvery grey. His eyes, nestling under bushy brows, are clear and his voice is vibrant and strong.

Although unable to pinpoint his age to the exact year, he, nevertheless, remembers that he was part of the property of Joseph Stepp, white operator of a stage coach line. One son of the stage coach operator was born in the same month as John Stepp. The records show the year to have been 1850.

As a child, Mr. Stepp was known only as "Myra's John," (taken from his mother's name.) When the freedoms of the Emancipation Proclamation were extended to him, he took the name he bears today.

HE SET out then to build himself a respectable life.

His first job, as a farmer, brought him 40 cents a day. He later drove cattle over the mountains to the railroad junction and handled mule carts during the days when the Swananoa Tunnel was being holed.

Among the many jobs he has held is that of neighborhood veterinarian, the skills for which he acquired from a doctor who came in during the time the railroad was pushing toward Black Mountain.

At one time in his life, Mr. Stepp engaged in the purchase and sale of land. Once he bought a tract for \$85 and later divided it into lots which sold for \$500 each.

MR. STEPP recalls a time when his daily diet consisted principally of Irish potatoes and at times corn. Today, he has an aversion to Irish potatoes. Meat is a rarity in his diet, which now consists mainly of milk and fruits.

Until last year, he planted from eight to ten cars of corn and other vegetables for his own use, occasionally selling some of his produce.

Significant of his present life is his dislike of unclean living and a strong aversion to tobacco and alcoholic beverages. Commendable in his past life was

a determination to see that his children received an education, although he had none himself.

ALL OF HIS children received at least a grade school education and one son, Jesse, with whom he lives, is a graduate of Johnson C. Smith University, while a daughter, Ruth, was recently graduated as a practical nurse.

Mr. Stepp was made a member of the school committee for the first colored school in Black

Mountain, on which he has served 30 years. His eldest son was a member of the first class of that early school.

He has been married four times, his first wife dying young and childless. The second wife, Millie Garrison, bore him four children, all living.

JOHN LEE STEPP is 75 and Henry Blaine Stepp is 60. Both live in Florida. William Edgar Stepp, 71, and Joe Harrison Stepp, 67, are residents of New York State.

His third union with Lucinda

Stepp produced the 11 remaining children. They, too, are still living.

Mary, Ruth, Joshua, Bessie, Maggie, Minnie and Jesse are all citizens of Black Mountain. Jake, Azor and Kate live in New York State and Charlie is in the Air Force.

Mr. Stepp's fourth wife, Julia, died in 1951. There were no children from this last marriage. His niece is AFRO writer, Mrs. Annie Duke.

HE HAS 30 grandchildren and 8 great-grandchildren. Only one

of his 35 descendants has died. He was a grandson, who was drowned two years ago while serving in the Air Force.

John Myra Stepp has come a long way from the days of stage coaches and galloping horses and the sight of soldiers locked in the struggles of the "War Between the States."

He has established many milestones in the extended trek from

infancy to 104 years.

In a few weeks, he will establish still another when he celebrates his 105th birthday in January.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

REVEREND GEORGE W. PRIOLEAU

— Chaplain of the United States Army —

The subject of our discussion this week is Rev. George W. Prioleau who was born in the Palmetto state. His parents, L. S. and Susan Prioleau, were slaves, which meant he was born before the close of the Civil War. His parents

knew the horrors of slavery but it is doubtful if young George saw it at its worst.

His education was secured in the public schools of Charleston such as they were at the time. It was soon after the close of the Civil War and the teachers in many cases were not prepared for the job at hand. They had little preparation for their work and it is safe to say that these schools in Charleston were much like Negro schools in most of the Southland.

He continued his education at Avery institute, a private school. In 1879 he attended Claflin university at Orangeburg, South Carolina. He found the problem of staying in school difficult and during the winter months from 1875 to 1879 he taught in the primary grades in the Lyons Township, Orange county, S. C.

Converted While Young

He was converted early in life and joined the A.M.E. church of St. Matthews, S. C., where his father was the pastor. He was very active in his church and served in many capacities as class leader, director of the choir, Sunday school teacher and also superintendent. He was also a local preacher and became a member of the Columbia, S. C. conference in December, 1879. Bishop John M. Brown was

the presiding bishop of this conference and assigned him as pastor of the Double Springs Mission in Lawrence county.

The Columbia conference became interested in this young preacher and decided to send him to Wilberforce University but the conference did not keep its obligations and he was thrown on his own resources. He was able to support himself by working at his trade in harvest fields of Green and Clark counties in Ohio and by his father's assistance. Later he was assigned to the Selma, Ohio, Mission by Bishop James A. Shorter in 1881 and he remained in that mission for three years. He was graduated from the Theological Department of Wilberforce in 1884 with the degree of B. S.

He taught in the public schools of Selma, Ohio from September, 1884, to 1885 and at the same time was pastor of A.M.E. Mission at Yellow Springs, Ohio conference. He was appointed to many positions in his church. His next position took him to Hamilton, Ohio, in September of 1885 but in December of the same year he was appointed pastor of the A.M.E. church at Troy, Ohio by the then presiding Bishop Jabez Pitt Campbell.

Teaches Church History

Odd Fellows and also was initiated as a member of the K. P. Lodge and elevated to a high position in that organization. He was active in this work and organized many chapters of these lodges in many sections of the West.

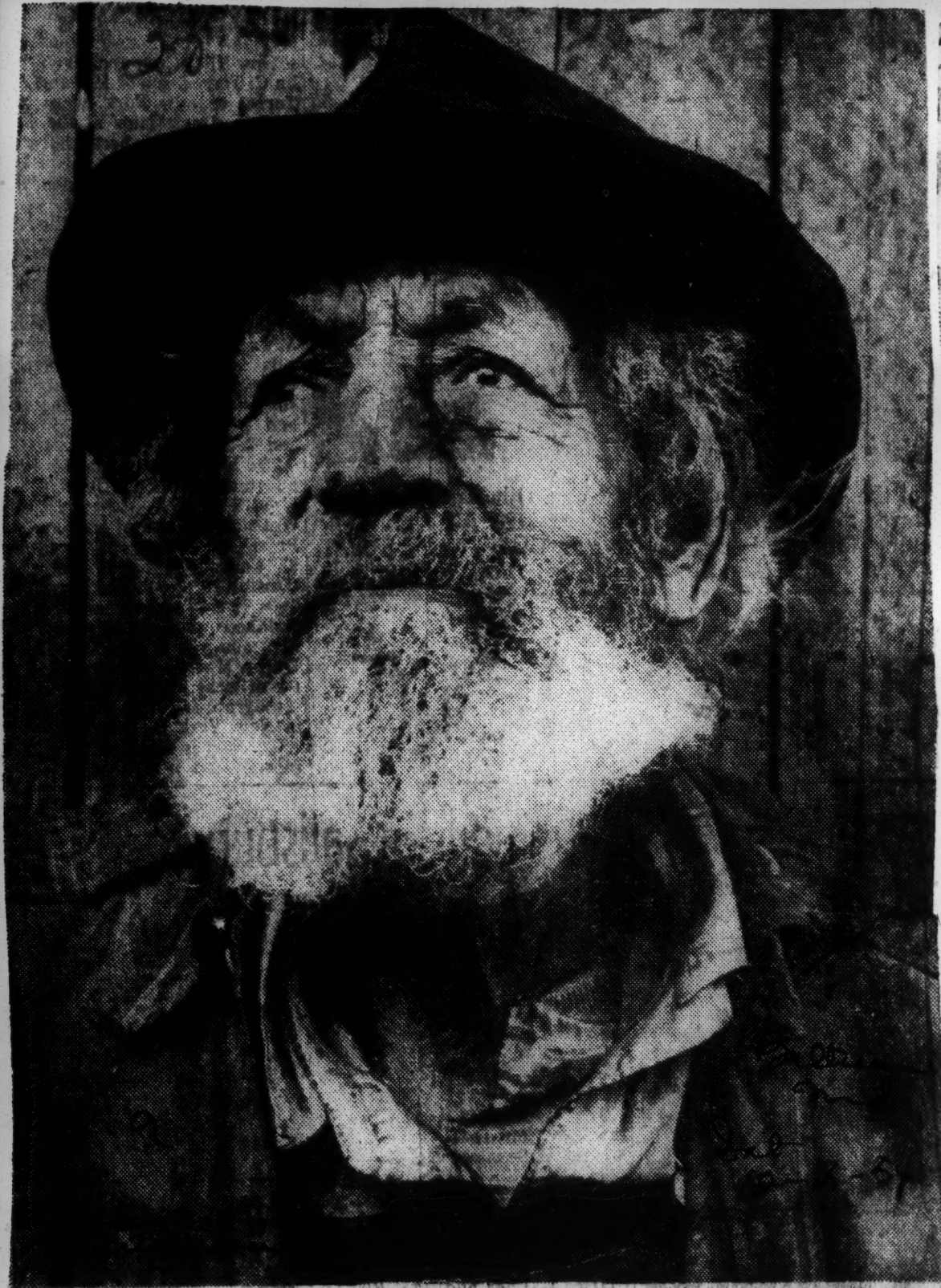
Reverend Prioleau was what might be called a career Army chaplain though he was an active pastor and showed his ability in that field. He was a well prepared chaplain and an active pastor

to give men who were suffering last words of comfort. For this work Brigadier General Strong gave him a strong recommendation. He was examined and made such an excellent showing that he was promoted to Major. He served as Chaplain of Twenty-Fifth United States Infantry. In 1915 he retired from the Army. Chaplain Prioleau was at the same time a very active member of the fraternal orders. He was a member of high standing in the Masonic Lodge and a member of

From this position he was changed to the Tenth Cavalry. His stay with these regiments allowed him to move a great deal. He crossed the Pacific six times with the regiments and twice on detached service. Serves in Far East. He saw the regiments in service on many battle fields in the Far East. It was in the Philippines that he rendered his greatest service when the cholera was raging. He was a member of the opportunity

For a short time he served as the General Conference held in Philadelphia in that year. He became active in many positions in his church and as pastor of the Trinity A.M.E. church of Wilberforce, Ohio. He did not remain alone in this position very long as a teacher in Payne Theological Seminary. In 1895 he began another phase of his career. In that year he was appointed chaplain of the Ninth Cavalry, United States Army by President Grover Cleveland and he was elected as a delegate

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JOHN MYRA STEPP

He left the stage coaches and muskets behind

A Glimpse Of By-Gone Days—

Old Paper Cites British Appeal For Indian Help

BY DR. J. M. GLENN

It will help make some matters of Alabama history clearer if we will remember that in the War of 1812 the British were using the Indians as allies against the Americans.

For instance, when Tecumseh made his celebrated speech at Tuckabatchee to incite the Indians against the Alabama settlers, he bore a commission as a brigadier general in the British Army. Also British warships came into the Spanish harbor of Pensacola and offered \$5 for every American scalp brought to them. After the slaughter at Fort Mims many such scalps were carried to them at Pensacola. After the battle of the Horse Shoe Bend, Jackson captured Pensacola and drove out the British ships. Our government made him give back Pensacola to the Spanish, but in 1818 he captured Pensacola again, and that time there was no giving back.

About a century ago the "Southwestern Baptist," was published in Tuskegee, and it came into possession of a British proclamation, issued some years before, through the instrumentality of an Indian woman, Malee by name. I think it was published about 1814, though the exact date is not at hand. I do not know of any other paper publishing it, and while it is somewhat lengthy, it might be of interest to Macon County citizens, because of the place of its publication, and all of Alabama was connected with the truly felonious and bloody schemes of the British. As a matter of historic record, and despite its length, below is given the proclamation. It was dated Dec. 5, 1814, between Jackson's first capture of Pensacola Nov. 7, 1814, and the battle of New Orleans, Jan. 8, 1815.

The proclamation:

The proclamation is directed "To the Great and Illustrious Chief of the Creek and other Indian nations: Hear, O ye Great Chiefs and Warriors of the Creek and other Indian nations:

"The great King George, our beloved father, has long wished to assuage the sorrows of his warlike Indian children, and to assist them in regaining their rights and possessions from their base and perfidious oppressors.

"The trouble our father has had in conquering his enemies beyond the great waters, he has brought to a glorious conclusion, and peace is again restored among all the nations of Europe.

"The desire, therefore, which he has long felt of assisting you, and the assurance which he has now given you of his powerful protection, he has now chosen us his chiefs by sea and land to carry into effectual execution.

"Know then, O chiefs and warriors, that in obedience to the Great Spirit which directs the soul of our mighty father, we come with a power which it were vain for the people of the United States to attempt to oppose. Behold the great waters covered with our ships, from which will go forth an army of warriors, as numerous as the whole Indian nations, inured to the toil and hardships of war, accustomed to triumph over all opposition—the constant favorites of victory.

"The same principle of justice

which led our father to wage a war of 20 years in favor of the oppressed nations of Europe animates him now in support of his Indian children. And by the efforts of his warriors he hopes to bring them the restoration of those lands of which the people of the bad spirit have basely robbed them.

"We promise you by our talk of rest that great fleets and armies were coming to attack our

more than that you should assist us manfully in regaining your lost lands, the land of your forefathers, from the common enemy, the wicked people of the United States, and that you should hand down those lands to your children hereafter, as we hope we shall now be able to deliver them up to you, their lawful owners. And you may rest assured that when-

against your oppressors, come to us and we will provide you. Call around the whole of our Indian brethren, and we will show them the same tokens of our brotherly love. "And what think you we ask in return for this bounty of our great father, which we, his chosen warriors, have so much pleasure in offering to you? Nothing

ard—the signal of union between the powerful and the oppressed—the symbol of justice led on by victory. "If you want covering to protect yourselves, your wives and your children against the Winter's cold, come to us and we will clothe you. If you want arms and ammunition to defend yourselves

foes, and you have heard of our having triumphantly taken their capital city of Washington, as many other places; beaten their armies in battle and spread terror over the heart of the country. Come forth then, ye brave chiefs and warriors, as one family, and join the British stand-

children. Over we have forced our enemies to ask for peace, our good father will on no account forget the welfare of his much-loved Indian

Plaque Unveiled At Tuskegee Marking Huntingdon Century



DR. RHODA ELLISON

BY STUART X. STEPHENSON
Advertiser Alabama Editor

TUSKEGEE, Ala., Oct. 24—The sturdy beginning and brilliant development of Huntingdon College was portrayed here this afternoon in a two and one-half inspirational service, climaxed by the unveiling of a bronze plaque in commemoration of the 100th anniversary of the named institution.

Filled to capacity the First Methodist Church was the scene of one of the most unique programs in the history of this city when alumnae past presidents, and other dignitaries shared in the commemoration ceremonies which were created jointly by the Alumnae Association and the Macon County Historical Association.

Dr. Rhoda Ellison, English professor at Huntingdon, gave a masterful historical recital of the school's history, tracing its beginning and bringing into vivid focus the difficult times when war was raging within five miles of the campus here, and including the classic performance of the class of 1865 in Concert Hall when

Federal soldiers were invited (because they had the money.)

Her thrilling historical account of what was then the Alabama Conference Female College, Dr. Ellison also told of the weary days of 1876 just before "the coming of the dynamic Dr. John Massey, who met the Ku Klux, the train making its first run to Tuskegee from Phenix with many students aboard."

Even then someone had recorded that the A.C.F.C. was a college with "the most elegant edifice in the state," the college that was to be moved to Montgomery in 1909, named the Woman's College of Alabama, and since 1933 has been known as Huntingdon.

Among the other celebrated Methodists participating in the program were Bishop Clare Purcell, who said "it was wonderful to imagine what college life was like here 100 years ago as history today is recreating the life of the famous old college and the City of Tuskegee.

Bishop Purcell said: "We can now renew our loyalty to our predecessors and today acknowledge their greatness and also congratulate the City of Tuskegee for being the birthplace of one of the noblest institutions."

Seventeen members of the Massey family, direct descendants of Dr. John Massey, attended the exercises here today. Mrs. Frances Cobb Segrest delivered the marker on behalf of the alumnae and Historical Association, saying "this is a sacred symbol and a national shrine."

In accepting the plaque on stone, Dr. Hubert Searcy replied that the plaque and stone proves our people are keeping contact with the great traditions of our college. "I accept this as evidence of your loyalty and love as we look forward to the second century of service by Huntingdon."

Thirty-five voices of Huntingdon's 50-member Chorale sang the inspirational "Now Let Every Tongue Adore Thee," "The Heavens Are Telling," "How Lovely is Thy Dwelling Place," the school hymn and "Alma Mater." These

were under the direction of Richard Rivers, professor of music. Organist was Jimmie Heustess and piano accompaniment was by Miss Beverly Bourne.

Class attendance ranged all the way from the gay nineties to the 1953 graduation class, all occupying seats in the ribbons done in the college colors.

Dr. W. D. Agnew, president of Huntingdon from 1922 through 1938, was among the many honor guests present, introduced by Mrs. Marie Lamar Curtis.

Huntingdon College Marker Contributed By 115 Donors

Special To The Advertiser-Journal

TUSKEGEE, Ala., Oct. 24—One hundred fifteen donors have contributed to establish the granite marker with bronze plaque which will denote the birthplace of Huntingdon College 100 years ago. The plaque will be dedicated tomorrow at 2:30 p.m.

Numerous former students, and many dignitaries, throughout Alabama have signified their intention to be present at the centennial ceremony.

To date, the following memorials have been presented by families in memory of former alumnae: Miss Eva F. Massey, Mrs. Amanda Mahone Howard, Mrs. Carrie Cobb Laslie, Mrs. Louella Mayes Hurt, Mrs. Fannie Mayes Sparks, Mrs. Annie Lockhard Phelps, Mrs. Mayme Forman Drakeford, Mrs. Tommie McGowan Lightfoot, Mrs. Mary Lou Washburn Boyd, Mrs. William Baxley Mullin, Mrs. Ora Kelley Danner, Mrs. Janie Stabler, Mrs. Hattie Head Owen, Mrs. Laura N. Brown Owen, and Mrs. Jessie Lancaster Goodwyn.

Local alumnae will place memorial flowers at the graves of Dr. and Mrs. John Massey, who rendered service of leadership at the ACF College for 33 years, and the Tuskegee Chapter UDC will place a wreath of evergreens at the grave of Dr. Massey, who was a lieutenant in Hilliard's Legion, Confederate States Army.

A granddaughter of the late Dr. and Mrs. Massey, Mrs. John Fletcher Segrest Jr., will present the marker. Little Mabelle Massey

Segrest and John Fletcher Segrest, III, who represented the fourth generation of the Massey family, will unveil the bronze plaque.

A group of the last graduates of the former ACF College, the class of 1909, will hold a reunion at Lakeview prior to the dedication. Following the dedication, open house will be held at the former ACFC Annex, now the home of Mrs. Frank P. Bledsoe, who is president of the John Massey Alumnae Chapter.

106-Year Old Ex-Slave to Be Subject Of Research Study

PHILADELPHIA, Pa. — (AP) — Eliza Trower, 106-year-old Cape Charles, Va. resident, left here following a visit with relatives on Tuesday night, for Denver where she will be one of 25 of the oldest persons in the world selected for a special study as to their longevity.

The study will be conducted at the Spears Chiropractic Sanatorium and Hospital of Denver, Colo.

Mrs. Trower arrived here Tuesday morning from Cape Charles with her daughter, Miss Bessie Trower, also of Cape Charles, and spent the day at the home of her grandson, George Trower.

The gracious old lady said there is "no secret" to long life as far as she's concerned. However, she did point out that "taking care of one's self" seems to do the trick.

In Colorful Ceremony—

Old College Site Marked

BY FLORENCE FISHER

A capacity crowd filled the Tuskegee Methodist Church on the past Sunday to witness the commemorative ceremonies planned jointly by the local chapter of the Huntingdon College Alumnae Association and the Macon County Historical Association. Presiding over the rites were Mrs. Frank Bledsoe and Mrs. Jake Curtis, presidents of the two

sponsoring organizations. The inspiring service was climaxed by the unveiling of a bronze plaque, located on South Main Street near the former entrance of the illustrious old college founded here in 1854. Mrs. Frances Cobb Segrest, granddaughter of the forceful Dr. John Massey, president of the A. C. F. C., presented the historical marker on behalf of the sponsors.

In accepting the plaque on stone, Dr. Hubert Searcy, president of Huntingdon, said that the plaque and stone proves our people are keeping contact with the great traditions of our college. "I accept this as evidence of your loyalty and love as we look forward to the second century of service by Huntingdon."

Dr. Rhoda Ellison recited the exciting history of A. C. F. C. Woman's College and Huntingdon. The brilliant English professor of Huntingdon charmed her audience with her vivid and masterful recital of the school's history.

Among the other celebrated Methodists participating in the program were Bishop Clare Purcell, who said "it was wonderful to imagine what college life was like here 100 years ago as history today is recreating the life of the famous old college and the City of Tuskegee."

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don's 50-member Chorale sang the inspirational "Now Let Every Tongue Adore Thee," "The Heavens Are Telling," "How Lovely is Thy Dwelling Place," the school hymn and "Alma Mater." These were under the direction of Richard Rivers, professor of music. Organist was Jimmie Heustess. Dr. W. D. Agnew, president of Huntingdon from 1922 through 1938, was among the many honor college. Many other dignitaries, including seventeen descendants of Dr. John Massey, attended, and the pastor of the local church, Rev. O. M. Sell, participated. A delightful tea concluded the event, held at the home of Mrs. Bledsoe, former dormitory of the college.

Home Of Harriet Tubman, "Underground Railroad" Heroine, Established As Shrine

New York—During a lifetime of kindly, thoughtful service, Harriet Tubman never withheld aid because of the color of a man's skin or because of his convictions. Having a deep understanding and sympathy toward those in need, the renowned Civil War heroine and famed worker on the Underground Railroad, opened her heart and shared her meager fare with the hungry, her loving care with the weary, and her gentle ministrations to those who were ill, old or discouraged.

Her simple home in Auburn, New York, was a haven for those who needed help to face anew life's trials and refuge for those who sought a safe place to end their days. Into her home she took travelers, the ill, the aged. She established a home for the aged in a second house on the 26-acre plot on the city's boundary.

Now that her own home has been restored and established as a memorial and a shrine, the National Harriet Tubman Shrine Committee will share with the AME Zion Church the project of replacing and expanding the old folks home. Near the house dedicated last year as a shrine, will be erected a building to care for migrant workers, to house the aged, and to serve as a meeting center for young people's and other gatherings.

The Tubman Home will be planned according to the wishes of the woman it honors. Bishop William J. Walls of Chicago, presiding bishop of the denomination to whom Harriet Tubman willed her holdings and chairman of the Harriet Tubman Corporation states, "We want this refuge to be open to all races and beliefs as she would have wanted it."

Although the Tubman property belongs to the AME Zion Church, the provisional National Committee named early this month at the second pilgrimage to the Tubman Home is non-denominational. Mrs. Eleanor Franklin serves as honorary chairman of the national shrine committee. Serving with her are Mrs. Mary McLeod Bethune of Daytona, Fla., as second honorary chairman.

Mrs. Harper Sibley of Rochester, N. Y., is chairman of the working committee and Mrs. Abbie Clement Jackson of Louisville, Ky., is first vice chairman.

Citizens of Auburn, N. Y., are reminded of Harriet Tubman's work not only when they pass her shrine but also when they enter the great front door of the Cayuga County Court House at Auburn, where the only plaque embedded in its walls

is the bronze plate put there in 1914 by the citizens of the county seat.

It reads simply, "In memory of Harriet Tubman born a slave in Maryland about 1821, died in Auburn, N. Y., March 10, 1913. Called the 'Moses' of her people, during the Civil War, with rare courage, she led over three hundred Negroes up from slavery to freedom, and rendered invaluable service as nurse and spy. With implicit trust in God, she braved every danger and overcame every obstacle, withal she possessed extraordinary foresight and judgment so that she truthfully said, 'On my Underground Railroad, I nebber run my train off de track and I nebber los' a passenger.'"

Her memory is revered in the museum shrine established in her former home, her indomitable spirit will encourage the national committee, guide the committee on structure, and help the women of the denomination find the wherewithal to make a "dream come true."

The working together of the committee on structure is a big step forward in the plan to perpetuate in the form of continuing service the dream of one who always served her fellowman.

The Authentic Past

It is good news that the closing of the Andrew Johnson house is only temporary. And it may be even better news that the period in which it is closed will be devoted to seeing what can be done toward making it more authentic as a museum piece." Presumably that means making this authentic house in which an American President was born a place preserving in every detail the kinds of furniture, equipment, tools etc., which such a house held in Johnson's time.

A cynical citizen suggests that if this be done there will be limited interest in the project. Nobody wants to remember plain beginnings and simple backgrounds. Money can be secured and interest aroused in preserving or restoring a mansion which has little relationship to the kind of places occupied by the ancestors of most Americans. Very few folks, however, he thought

would be interested in preserving the kind of place and showing the kind of background which constitute the background of most of us.

Maybe he is right. Nobody has ever organized a Society of the Descendants of Indentured Servants, though more Americans came over in that capacity than as paying passengers on the Mayflower. Perhaps in the South particularly it is more popular for people to think of themselves as the descendants of planters with thousands of slaves on their plantations than as the heirs of cabin dwellers in the low grounds.

It would teach straighter history to our children, however, and provide a better basis for pride in the achievements we have made as people, if we preserved for all to see the simple, plain, even Spartan kind of houses in which most Americans of an earlier generation lived. No house could do that better than the Andrew Johnson house here in Raleigh.

Johnson himself was a splendid example of the American who may rise from the humblest house of origin to the greatest place in the land. That possibility is now as it always has been America's most precious possession. It will be a splendid thing for Raleigh and America when the Johnson House is reopened as an authentic museum piece and authentic representation of the American tradition.

Ex-Slave Hits Century Mark
CHARLESTON, S. C.—Mrs. Sally Markley, 1323 1/2 Street, N. W., Washington, D. C., celebrated her one-hundredth birthday last night. She is the great-grand-aunt of Mrs. Emma Fleming and Mrs. Carrie Dick of this city. President Eisenhower sent her a card and Mrs. Eisenhower wrote her a note. Mrs. Markley also received a cake from Mrs. Robert E. Lee III.

A Glimpse Of By-Gone Days—

Famed Indian Chieftain Tecumseh Alabama Native

BY DR. J. M. GLENN

One of the most famous of all the American Indian chiefs was Tecumseh, although even a great many Alabamians may not know how intimately his history is connected with that of our state. His father was a Shawnee and his mother was a Creek Indian, and both were born and reared in Alabama, only a few miles below Tuckabatchee, which is within rifle-shot of Macon County. About the time of his birth they had re-moved to the Great Lakes region. The name Tecumseh means "Panther," and the name Shawnee means "Southerner."

It always should be remembered that in the War of 1812 the British were using the Indians as allies against the Americans, and when, in 1811, Tecumseh spoke at Tuckabatchee he held the rank of brigadier-general in the British army. He was a brave man, fighting against the white invaders of his country.

The white residents of the Great Lakes region spoke highly of him in regard to various matters, and several stories about him were related by them. It is said that one day, while his Indians were co-operating with the British, a party of them met up with a white boy leading a cow. The British commander, after promising to pay the boy for the cow, which was slaughtered for the troops, then refused to pay the boy for it.

Learning from the boy how the British officer had refused to pay the boy for the cow, Tecumseh went with him to the officer and demanded that he should pay the boy, or else he and all his men would quit the British entirely. Not only did he force the payment, but he made the British officer pay the boy \$5 additional because of the trouble he had had in collecting the debt.

turing, but the latter claimed he could not restrain the Indians. Then Tecumseh berated him even more, and told him he was unworthy of his position, and no longer should wear the garb of a man, but should put on a woman's dress and live among the women in future.

Just before the battle of the Thames—in which he was killed—he accused the British commander of cowardice, and throwing away his uniform as a British officer, he met his death in his Indian costume.

Before coming to Tuckabatchee, at Detroit, Mich., Tecumseh had heard the British officers speak of a coming eclipse of the sun, at a certain time. At Tuckabatchee he told the Indians that if they did not join him against the whites, when he got back home he would stamp his feet upon the ground, and a great sign of fire in the sky would appear, and also an earthquake would

Tecumseh refused to have any part in torturing captives. It is said that one day, when he was absent from the camp, the Indians were torturing some white captives. Seeing that, upon his return to the camp, Tecumseh rushed in and knocked the Indians right and left, saving the captives. He berated the British commander for allowing the torturing to occur at his behest.

He gave the Alabama Indians a certain number of small sticks, and told them to throw away one each day, and when the last stick was gone, he would be back in his distant home, and the signs would be fulfilled. The eclipse of course came at the time appointed, and about that time there were earthquakes in Alabama as in several other states, so the Alabama Indians thought that Tecumseh had caused both.

Somewhere, in an unmarked grave, rest the remains of a brave

and patriotic man—of Alabama parentage, and connected with Alabama history in a lasting manner.

The Shrine That A Whole Nation Forgets

The American
By Staff Correspondent

WASHINGTON

One of America's most priceless shrines of liberty—"Cedar Hill," the home of the late, great Frederick Douglass—is "going to plot" through neglect, atop the oak-crosted knoll on which it sits.

Situated at 1411 W St., SE., in the Anacostia section of Washington, D.C., the 20-room South-ern style mansion is being maintained by the Frederick Douglass Memorial and Historical Association.

THIS BODY is an adjunct of the National Association of Colored Women, which has its headquarters at 1801 R St., NW, Washington, D.C. However, the memorial and historical association is a separate and autonomous body with its own charter and board of directors.

THIS BOARD is headed by Mrs. Emma Dickerson of St. Louis, Mo., who is president. Mrs. Duccio Gladden, East St. Louis, Ill., is secretary of the board.

Other board members are: Miss Nannie L. Burroughs, Washington, D.C.; Mrs. Mamie Josenberger, Fort Smith, Ark.; Mrs. Lillian Bondurant, Denver, Colo.; Mrs. Jane Morrow Spaulding, Washington, D.C.; and Mrs. Ella P. Stewart, Toledo, O.

There is an advisory board to this board, and this is headed by Mrs. Irene McCoy Gaines of Chicago, who is also president of the NACW.

AS ONE approaches the Frederick Douglass home, from a distance he is immediately impressed by the noble lines of the mansion, the lofty oak trees which rise majestically around the house, the terraced landscaped and the four white columns of the broad front porch.

But as one draws close and enters the grounds behind the tall fence which surrounds the 14-acre plot, the evidence of neglect become more easily visible.

The roadway by which automobiles are expected to reach the parking area behind the house, is rut-infested dirt road

which apparently has never been improved. Any effort to traverse

this road after a heavy rain will be fatal to the motorist.

The concrete steps leading up the terraced hills to the mansion at the top are cracking and crumbling. Mrs. Mary Talbert, the crumpling. They are in serious need of repair.

THE HOUSE itself is one of those colonial types which always give the impression of comfortable and peaceful living.

There are six bedrooms upstairs, and six rooms downstairs, with two living rooms. Back in the days of Frederick Douglass these were called "parlors."

The house is filled with precious antiques by present-day standards. Old-fashioned hand-burned coffee-grinders are in the kitchen with their circular grinding well and drawers beneath for the ground coffee. An 1896 wood-burning cooking stove is in the kitchen.

The "parlors" are furnished in keeping with the mode of the late part of the 19th Century. Old-fashioned oil-burning table lamps, stuffed settees and ordinary rockers fill both of them.

On the walls are paintings of the Great Abolitionist's best friends, the late Rev. Henry W. first Mrs. Douglass and of John Brown. In each of the "parlors" is an old piano. One bore the label "Kimball."

The dining room with its tall china closet in the corner also bears the stamp of the Douglass spirit of quality, fine chinaware, fine linen and lace table-cloths, a copper and glass table service for salt, pepper, vinegar, cream, etc., is in the center of the table.

THERE IS an undeniable positiveness of the close friendship between John Brown and Frederick Douglass emphasized in almost every nook and cranny of the house.

The link between these two men, both foes of slavery to the death, was such as to indicate that here at Cedar Hill, must have taken place many conferences between them, each of which played its part in the final abolition of slavery in the United States.

There is tremendous significance in a towering glass case at the rear of the hall on the second floor.

Here behind glass is the memorial and historical association. American flag which John Brown carried when he staged his famous raid on Harper's Ferry, West Va.

Here, too, behind the same glass, is the long musket which John Brown used on that raid. They were mementoes which the late Mr. Douglass treasured, probably more than any other he possessed.

THE TRUE significance of the Douglass-John Brown friendship is reflected in the advancements which colored Americans hold today.

The tireless fighting of these two men against slavery everywhere in the United States was the foundation stone upon which all of the advancements of colored Americans has rested and grown.

THAT ATMOSPHERE is immediately and forcefully driven home when one enters Frederick Douglass' home. Everywhere are items which tell of their friendship and devotion to the same causes.

On the grounds at the front of the house is a sun dial presented Aug. 12, 1922 by the Married Women's Culture Club of Pittsburgh, Pa.

Beside the house is the Frederick Douglass Memorial Fountain, presented and dedicated by the District of Columbia Public Schools, Division 10-13 on May 26, 1939.

ON THE mantle above the fireplace in the dining room is a well-preserved clipping from the New York Sun of Feb. 18, 1893, in which Mr. Douglass is compared with Abraham Lincoln as an orator.

There is a copy of William Cullen Bryant's "Thanatopsis" with an autograph of the poet and a wood drawing of Mr. Bryant.

On the walls in the hall is a painting of John Brown and his family, also a painting of Brown and a slave family.

There is also a copy of John Brown's address made just before he was sentenced to die after his futile Harper's Ferry raid.

THERE IS also a large placard announcing a \$100,000 maintenance fund drive by the

Mrs. Gladys Parham is caretaker of the Douglass home, and said that members of the board of directors of the home put in perhaps one appearance a year.

VISITORS TO the shrine are many in the summer months when excursions are run into the nation's capital, and few at other times.

The last two visitors registered on Oct. 24, 1954, were William E. Farrell and Carl Moffitt, 1307 T St., SE., Washington, D.C. The AFRO visited the home on Nov. 5, 1954.

FILLED AS it is with inspirational pieces which tell eloquently the story of the abolition of slavery and the efforts of the two men most directly responsible for it—other than Abraham Lincoln—the Frederick Douglass home is a real shrine to liberty.

Says Miss Nannie Burroughs: "It is the most valuable thing we have as a race."

But one visit to this shrine is all that is needed to show that it is being sadly neglected by those charged with responsibility for its upkeep.

The house needs painting, the walls need repairing, so do the road and the cement walks. The grass is growing wild and unchecked on the left side of the house, where landscaping could convert the site into a thing of beauty.

WHAT IS the NACW attitude toward this state of neglect at the Frederick Douglass Home? Mrs. La Ursa Herdick, secretary of the organization, referred all questions to Mrs. Irene McCoy Gaines, NACW president.

Miss Burroughs, one of the two local board members, flatly blames the board of directors of the Frederick Douglass Historical and Memorial Association for the situation today.

"They have been irresponsible and have neglected the home," Miss Burroughs charges. "They have not shouldered the responsibility which they have accepted."

Her parting shot was: "I think they should be made to shoulder their responsibility."

SIDELIGHTS OF HISTORY—

Old School Days Recalled

BY DR. J. M. GLENN

If the editor of The Tuskegee News and its readers desire a continuation of these rambling sketches about Tuskegee and Macon County in the past, then here goes.

This writer has been asked, "Where was the Fonville Military school located?" The three wooden buildings are gone now, leaving an open space where they stood. In one left the corner house square, now a park, and going eastward passed the Methodist Church and the Alabama Conference Female College, he reached the corner on which stood (and still stands) the large and handsome Lockard home. There he turned to the right, and after going several hundred yards a long that street he reached the campus has no buildings now, though then there were three. From the upper left side of the campus a foot-rail led back to town and to Prof. Fonville's home, some distance away. There the young men from a distance boarded, in a dormitory by his house.

Once upon a time two of the young men boarding there, one from Opelika and the other from Columbus, Ga., did not agree about various matters, and did not fail to let that fact be known. The other students got tired of their continued jawing at each other so, very likely, with the silent knowledge of Prof. Fonville, all the furniture was taken out of one of the rooms in the dormitory. Then the two quarrelers were searched to see if either of them had any weapon, and were conducted to the entirely vacant room and made to enter it. The others remained

outside, with very open ears. They could hear loud talk, then thumps and bumps, with considerable grunting and evident wallowing around on the floor. Then came silence. After about an hour the door was opened, and two considerably bruised gladiators emerged, both now were silent. They were made to shake hands, and henceforth there was no more quarrelling between them. The boys' prescription had worked well. Back in 1895-96 Alabama did not have high schools throughout the State. The "Alabama High School", technical name for the military school of Prof. Fonville in Tuskegee, had young men as students from Montgomery, Mt. Meigs, Opelika, Columbus, Ga., West Florida and taught Latin and Greek, and



THE FREDERICK DOUGLASS HOME

Prof. Scott had charge of the last time I saw the boy who used "prep" realm.

Prof. Fonville believed in standing by his boys in trouble. One Sunday night one of his boarding students went to see a Tuskegee girl. Upon leaving her home he was beset by some Tuskegee boys, who double-teamed, or triple-teamed on him and beat him up considerably. Upon reaching the Fonville dormitory he told Prof. Fonville about it.

The next morning the latter went to town and bought a genuine rawhide whip, short but very effective. He gave it to the student, with direct orders to the student to use it on each of his assailants, one at a time. He did so, and very enthusiastically. They had him arrested, so Prof. Fonville accompanied him to court. There he openly told the mayor's court that he himself had bought the rawhide and ordered the student to use it, as he did, and that he personally would pay any fine or costs in the matter. No wonder the boys loved him. The

bute to the memory of Prof. Fonville and Prof. Bailey. The latter gave to this writer a love for the Greek and Latin languages, from which he has never fully recovered.

Former Slave, 104 Dies In Houston

HOUSTON, Mrs. Lett Lefond, a pioneer Houston citizen, and former slave died Sunday afternoon in the residence of her daughter, Mrs. Pearl Hinkle at 914 Golf Link. She was 104 years of age. She had been ill for some time.

Mrs. Lefond had lived in this city for about 70 years after moving here from another state. She was born in slavery.

She is survived by four daughters, all of Houston. They are Mrs. Hinkle, Mrs. Rebecca Mitchell of 8002 Dupree, Mrs. Alberta Murray of 6412 Mabel and Mrs. LaCrissie White of 6403 Mabel.

"Boy gun,
Much fun.
Gun bust.
Boy dust."

That was the only dismissal we had that day. After the passage of more than half a century, this writer would pay a tri-

117-Year-Old Guthrie Resident To Denver For Study Of His Longevity

DENVER, Colo.—A 117-year-old former slave, home is in Guthrie, is here at the Leo L. Speer sanitarium, where local doctors are attempting to determine some of the facts responsible for his longevity.

The man whose life has spanned a century is John Trammell, who is supposed to have been a cook for the notorious James gang during the outlaws' heyday. He was accompanied here by Jesse James III, grandson of Jesse James, who went to Guthrie to bring him here for observation.

Following a physical check-up, shortly after his arrival here, Trammell will spend two weeks in Denver under observation at Speer hospital. Before returning to his home in Oklahoma he will spend some time visiting James' home at Manitou Springs, Colo.

The grandson of the famous bad-man of early days in the Southwest has long been interested in Trammell for the reason that the aged man, born in slavery, January 10, 1838, in Oglethorpe county, Ga., according to James family tradition became the property of the original Jesse James as a part of a bridal dowry at the time of his marriage.

Subsequently, according to the younger James, Trammell rode with the James brothers and the Younger boys and later with the Dalton gang.

Trammell has the distinction of being the oldest resident of Logan county—and possibly of the world—ever to take out a marriage license. In January 1952, he received a license to marry Mattie Moore of Meridian. He was 114 at the time.

Trammell says he is a former slave and remembers working as a cook for "Cap'n" Jesse James.

Local physicians active in the field of geriatrics—the subdivision of medicine concerned with old age and its causes, asked young Jesse James to bring the elderly Trammell to them for study in an effort to determine what factors in his mode of living or diet might have contributed to his longevity.

Ex-Slave Who Saw Kentucky Derby Is Dead At 95

GEORGETOWN, Ky.—(AP)—A former slave who watched the first Kentucky Derby in Louisville from a railroad car last week after 95 years of life, died here last week. He was "Uncle Sam" Thomas, 95, had been in the grocery business here several years.

Mrs. Pugh, a pioneer dies at 103

SCOTCH PLAINS, N.C. — Funeral services were held Saturday afternoon at St. John's Baptist Church for Mrs. Rebecca Pugh, a pioneer native of Petersburg, Va., who was believed was 103 years old.

The widow of Henry Pugh, she lived at 365 Jerusalem Rd. where she died after a long illness.

Mrs. Pugh had been a resident here for 70 years but leaves no immediate survivors.

THE REV. STERLING Glover, pastor of St. John's Baptist Church, officiated.

He recalled that the deceased was a charter member of the church and served as an usher on the missionary board.

She was also active in the Terrell Tents. Burial was in Fairview Cemetery, Westfield.

'Our People'

By Melvin Tapley

Eugene Kinckle Jones

20
1886
1954
MELVIN TAPLEY '54

WAS CHIEF EXECUTIVE OF THE NATIONAL URBAN LEAGUE FOR 40 YEARS! HE JOINED THE LEAGUE WHEN IT HAD ONLY ONE FULL TIME EMPLOYEE AND A \$2,500 BUDGET. WHEN HE RETIRED IN 1950, IT HAD OVER 50 BRANCHES, 400 EMPLOYEES, AND A NATIONAL BUDGET OF \$1,500,000! CONSIDERED AN ELDER STATESMAN ON RACE RELATIONS, HE SERVED 4 YEARS AS SPECIAL ADVISOR TO SECT'Y OF COMMERCE DANIEL C. ROPER. A GRAD OF VIRGINIA UNION ('06) AND CORNELL U. ('08), HE WAS A FORMER MEMBER OF N.Y. STATE PLANNING BD.; N.Y. STATE UNEMPLOYMENT INSURANCE ADVISORY COUNCIL; AM. TENNIS ASSOCIATION; ETC.



PAUL CUFFE

TAKING 38 NEGROES IN HIS OWN SHIP IN 1815, HE WAS THE FIRST AMERICAN TO ACTUALLY ATTEMPT COLONIZATION IN AFRICA. DURING THE REVOLUTIONARY WAR, HE REFUSED TO PAY TAXES BECAUSE HE WAS DENIED FRANCHISE! HIS STATE, MASSACHUSETTS, SOON PASSED LAW ALLOWING FREE NEGROES ALL RIGHTS. IN 1780, CUFFE STARTED BUILDING SHIPS... BY 1806 HE OWNED 5 VESSELS AND MUCH PROPERTY.

MEMORIES OF OLDEN DAYS—

Early College Recalled

BY DR. J. M. GLENN

Since something was said in a preceding sketch about the Fomville military school, otherwise the "Alabama High School" in Tuskegee, something more can be said about the Alabama Conference Female College there. Incidentally, all the boys were notified to "keep their distance"

...all during the college session, but when commencement time came they could go inside the college building to attend the exercises. At other times they must not act as intruders or loiter around either the gates or the front fence. Nor were the girls allowed to linger around either the gates or fence. A certain large oak tree on the campus marked the distance they must keep from the fence. Likely that oak is gone now, and nowadays co-educational colleges do not have such bounds.

Back in 1885-86 there was a residence set back more from the street between the college and the large Lockard home, which was eastward. It was known then as the "Pera place"—if that is the proper way to spell the name. Mrs. W. J. Gaultier, whose husband was the college physician, was a member of that family. Prof. Grass (Gros) of the musical faculty used to live there. Later the residence was bought by the college, and there was a walk with a roof over it between the two buildings. The study hall was transferred to the former residence, and Dr. Massey was very fond of showing visitors how the fireplaces were not set as usual, but were set into the walls at an angle, to increase the heating capacity of the room. The writer was once in that study hall, while on a visit to Tuskegee, and the girls seemed to be studying diligently.

up with each other during all the coming years by visiting and writing, but much of that was never realized during the speeding years.

In those days there were no companies renting out graduation robes and caps. If those are not

the audience cheering each recipient.

The girls at the A. C. F. C. al- so had dreams of graduation, cherished during the college years and brought then to fruition. Like the boys, the girls realized that they "would keep

Over at the old Southern University (Greensboro) the boys dreamed fondly of the time when they could wear "Prince Albert" suits, no matter how hot they were during the summer, and sit on the rostrum as graduates. Then came the diplomas, with

worse than even Prince Albert suits for steaming up the wearers during the Summer time, they certainly look like it. Twice the present writer endured the Prince Albert costume on a college rostrum, but not a rented costume. However, 20 years ago

he saw his son so clothed at Birmingham-Southern College, and then came the combined alumni supper.

The graduating costumes of the girls at the A. C. F. C. were of white material, and were attractive indeed. Some were made by professional workers. Others likely were made by tender maternal hands, with each stitch a tribute of love, and marking the fulfillment of a hope of years before. I attended four graduations at the A. C. F. C., then four more at Huntingdon College, as four daughters received diplomas there.

In those days the boys in their college commencements delivered orations which they had prepared and which they practiced with great diligence beforehand. Selected girls at the A. C. F. C. had carefully prepared "Essays" on various subjects, and which were tied with dainty ribbons. The girls certainly looked sweet and pretty, even if their essays did not settle permanently all the questions which at times afflict the world. After the lapse of every half a century this writer remembers the essay of one of the graduates—Miss Clara Wright, of Midway, Ala. Her subject was "Bells", and quite attractively she went into the subject of various kinds of bells—church, school, for meals, etc., and the memory of that essay lingers.

During his 1887-88 college session this writer was graciously given an honorary membership in the Ad. Astra literary society at the A. C. F. C. It had a motto, "Per Aspera Ad Astra," exhorting that even in difficult matters one should endeavor to reach the stars. The other society was the Curren Bell, and both

did fine work. They were transferred to Huntingdon College, and continued there for at least some years, and over 30 years ago a third similar society was established there, but I do not find them listed in the catalogs now. This writer's four daughters were all Curren Bells at the later college, and he hopes that the Ad Astras never did get around, to expelling him, or dropping him from membership, in their society.

Know Your History

By Dr. W. SHERMAN SAVAGE

Professor of History at Lincoln University,
Jefferson City, Mo.)

Call Kansas City Mo.
KELLY MILLER: A Race Scholar Of Distinction

One of the early educational leaders at the turn of the century is our subject for discussion this week. He was one of the most controversial figures of the Negro race for the first three decades of the 20th century. Kelly Miller was a contemporary of both Dubois and Washington.

He took the side of Dubois and the classical program. He, nevertheless, was a friend of Booker Washington and took interest in the work of that educator. Kelly Miller was one of the outstanding controversialists in the first half of the century. He was always fighting for human rights. Kelly Miller was born in Wimsor, S. C., in 1863 while the Civil War was raging all over the southern states and the status of the Negro was uncertain. In spite of this uncertainty, Lincoln had made effective the Emancipation Proclamation and the slaves were free in South Carolina.

Professor Walter Dyson, the historian of Howard university, says that Kelly Miller was fortunate in that he was born six and one half months after Lincoln's famous document was announced to the world, which meant he never knew from first hand what slavery was. The day of his birth was July 23 in the midst of the national conflict and he was always in a conflict over human and civil rights.

Influenced To Attend Howard
This future leader attended school in South Carolina and secured what education he could. He had the good fortune to come in contact with many persons who were graduates or persons who were interested in Howard university. In this way he was influenced to attend Howard university.

It was Mr. Richards, the principal of the little school Miller attended, who called his attention to Howard university and it was Richards who gave him the money to pay his transportation to Washington. Kelly Miller entered the preparatory classes and graduated from that department in two years. In those days what one intended to do determined what courses he would take. There never was any doubt in young Kelly Miller's mind what he would do. He was a classic and scientific student.

In 1882 when he had completed his preparatory course, he at once entered college. Four years later in 1886 he finished the college with the degree of A. B. During the time he was a student he took the civil service examination and won a clerkship which he held full time while he was going to school.

This could be done only because the faculty agreed that he need not report to class for recitations but only for examination. There was one stipulation which he was forced to keep in mind; that was that he had to report to the last classes before examination.

Kept Studying Science

After graduation this young student kept on with his study of

science and mathematics under a private tutor in Washington D. C. From 1887 to 1889 he was a student of physics and mathematics at Johns Hopkins university. This was the time Johns Hopkins was in its glory. The German graduate program was almost lifted bodily from Germany and brought to America. Johns Hopkins was the school which first took the lead in the graduate work.

This was the days when Fredrick Jackson Turner and Woodrow Wilson were students there. Kelly Miller did not stay to get his doctorate but left in 1889 and took a position teaching mathematics in the public high school of Washington. He resigned to take a professorship in mathematics at Howard university. This he kept from 1890 to 1907.

In 1895 he recommended that sociology be added to the curriculum of the college as an elective. This was approved and Kelly Miller was made head of that department also. From 1895 to 1907 he was professor of both sociology and mathematics and head of both departments.

In 1907 the brilliant professor was made dean of the college and now he had a great number of jobs. He began to become more interested in sociology than in mathematics and began slowly to leave the mathematics to others. From 1915 to 1925 he was professor of sociology and head of the department of sociology.

In 1919 there was a change in the reorganization of the university; it was set up on a junior and senior college basis. Miller was made dean of the junior college, which he held until 1925. When this was abolished in 1925 Dean Kelly Miller was made Dean Emeritus and professor of sociology but not its head from 1925 to 1934 when he retired.

Dr. Miller was a prolific writer and wrote on a variety of subjects. One of his best known books was "Race Adjustment," some of his others are well known "Out of the House of Bondage" and "Ever-standing Stain." The historian of Howard university names twenty-two titles. They were not all books, some were pamphlets and some were articles but he was a constant writer.

In the trio of George William Cook, Lewis Baxter Moore and Kelly Miller, Miller is spoken of as the scholar of the group. He did much to place Howard university on the national scene.

Born In 1850, James Jenkins Dies Of Illness

Daily World
James Jenkins, 104, died Thursday at the home of his oldest living daughter, Mrs. Effie Holmes, 146 Stafford Street, S. W. after an extended illness.

Jenkins had been honored every year with a birthday supper or party since he was 90; the first of which was held in the John Hope Homes on Greensferry *Sat. 10-23-54*. His wife, Beulah Jenkins, succumbed 12 years ago at 79-years of age, after the couple had been together for more than 50 years. The couple gave birth to five children, two of whom died early. Their first child passed at 18-months, and their youngest girl died at 26 years of age.

Born in Mayweather County, Jenkins came to Atlanta prior to 1939, and has been active in civic life. His last job was at a woolen mill here.

Jenkins' death leaves three daughters, Mrs. Holmes, Mrs. Estella McBride, and Mrs. Johnnie Bailey; five grandchildren, and nine great grandchildren. His two sons-in-law are Glen Holmes and Jim McBride.

Funeral services will be held Sunday at 2 P. M. in Woodbury, Ga.

MEMORIES OF OLDEN DAYS— Stores Of By-Gone Days

BY DR. J. M. GLENN

As something was said in a preceding sketch about stores on the left hand side of Main Street in Tuskegee, let us consider some on the right hand side, beginning almost opposite the Methodist Church.

Likely a good many may not know about where the brick hotel stands today was the location of the Smith Brothers' cotton-oil mill. The cotton seed were first ginned again, to get rid of the lint remaining on them, and by machinery the hulls were removed. In those days the hulls were used to fire the furnace, instead of being used as cattle feed as now. With the hulls removed, the remaining part was ground, and with combined heat and pressure, was placed in a press, with the heated oil pouring out. The cake remaining became cotton-seed meal, when it was ground up, and what would people think today if they had priced to them in the stores cotton-seed meal at 80 or 90 cents a hundred pounds? For years cotton-seed oil was strong and had an unpleasant taste, but now, better refined, it enters the food products quite freely.

Where the post office stands today there was formerly a residence, and one couple who lived there were Mr. and Mrs. J. B. Bilbro, very fine people. If memory serves correctly, he was still treasurer even after reaching 95 years of age.

Beyond a side street on the corner was the large store of W. P. Thompson and Son, where this writer used to clerk sometimes on Saturdays. The junior members of the firm, Charles W. Thompson, was later a member of Congress. He died in Washington and a congressional delegation accompanied his body to Tuskegee, where his burial was from the Methodist Church. His home was to the left of the entrance of

that church.

Beyond the Thompson store there was a two-story building owned by Rev. Andrew Jackson Williams. He and his two nieces occupied the upper floor and the lower was rented. Along there was the store of Mrs. Wood. Some of us schoolboys used to clerk on Saturdays, at 50 or 75 cents a day. We liked to clerk for Mrs. Wood, for then we did not have to go home for dinner.

Mrs. Wood provided dinner for us and the memory of her chicken pies lingers.

It might seem ridiculous today, but this writer in those days has sold many a pound of good side-meat at six and one-half cents a pound. At one time it was said that there was only one carload of meat arriving at Montgomery. A large packing house bought it and shipped it away, and one-half cents a pound. Pre-heard the squawks and squalls sent-day readers ought to have very idea of side meat going up and down. It is certainly ridiculous and wrong." If such a price was quoted today, would not all think there was something very wrong with the meat?

Near Mrs. Wood's store the writer used to clerk for Hunter & Motley, dealers in dry goods and groceries. Nearby was the store of Will Cloud and Walter Breedlove, and Ed DuBose had a store along there. For a time at

least there was a saloon near a two-story building which still stands on the corner. On the lower floor for years a store was conducted there by Mr. Abercrombie and later Bob Motley.

Upstairs was "Minnie Hall," and this writer has been told that it was used as a hospital for some Southern soldiers, either wounded in the Chehaw fight with Rousseau's Raiders or otherwise sick. As many readers do

not have at hand Owen's addition to Pickett's History of Alabama, here is what Owen says about the Chehaw encounter. It is worth preserving:

"A daring raid was made in July, 1864, by Gen. Rousseau, with a force of about 2,000 cavalry, from the Tennessee Valley down the eastern section of the state. Reaching Loachapoka, he destroyed the railroad tracks, at the same time burning the depot buildings at this point, and at Auburn and Opelika. Attacked by a small force of Confederates, and a number of University cadets, then on their vacation, he retreated into Georgia."

Passing from that building, and across the street that is marked now by the A. & P. store, there was a saloon. Then about the center of the block, and facing also the courthouse square was the large livery stable. At stated hours George, the colored hostler, would emerge with the omnibus, drawn by two horses. He was ready to convey passengers about town, but especially he went to and from the railroad depot. In those days the Tuskegee Railroad was narrow-gauge, and connected with the Western Railroad at Chehaw. No tickets were sold and the fare was 50 cents one way. The depot then was under a hill, not far from the extensive lake of the present day.

Back in the days being mentioned Bob Wade conducted a hotel where the court house stands today. Back of the old court house (eastward) there was a small lawn, with shade trees and benches. There various old or middle-aged men used to gather day after day, but all those have passed on, and the new court house does not have a lawn.



AMONG THOSE ATTENDING the Second Harriet Tubman Pilgrimage at Auburn, New York, recently were (left to right) Mrs. Eva Stewart Northrup of Philadelphia, Pa., and Mrs. Gladys Stewart Bryant of Skaneateles, N. Y. Mrs. Northrup is a great-grandniece and Mrs. Bryant is a great-great grandniece of the famed Harriet Tubman whose portrait in center, occupies a prominent place in the recently reconstructed \$33,000 Tubman Home.

6,000 Christians Made by Tenn. Pastor

102-Yr.-Old Minister Makes Going Rough for 'Old Satan'

ROELLEN, Tenn.—Satan is having a devil of a time trying to cope with the Rev. J. W. D. Mayes, who recently celebrated his 102nd birthday and his eighty-fourth year in the ministry.

Over 6,000 people have embraced the Christian faith under the Rev. Mr. Mayes' guiding hand. Then too, 2,672 people have been baptised, nearly 1,000 individuals married, and 487 souls laid to rest by the Rev. Mr. Mayes.

The Tennessee pastor has preached a total of 12,705 sermons and loves to recall that during one revival that he conducted, 108 persons were converted. The Rev. Mr. Mayes has spent thirty-six years in the Methodist Church.

THE PASTOR lives alone these days but still manages to keep busy. Besides operating a grocery store near Roellen, Tenn., the Rev. Mr. Mayes tends his garden and flowers, does his own laundry and housework, and is publisher of the religious publication, the Lighthouse magazine.

The Rev. Mr. Mayes also contributes to other religious magazines and holds the title of "United States Supreme Grand Worthy Instructor" for the Colored Home Protection Organization, a charitable association for needy Negroes.

The CHPO functions in six states and was founded by the Rev. Mr. Mayes fifty-one years ago. More than 10,000 members have joined during that period.

THE REV. MR. Mayes was born in Starrodhine, England. His mother was British and his father, an African.

His mother died in childbirth and he was reared by an English family as one of their

own sons and brought to the United States at a tender age.

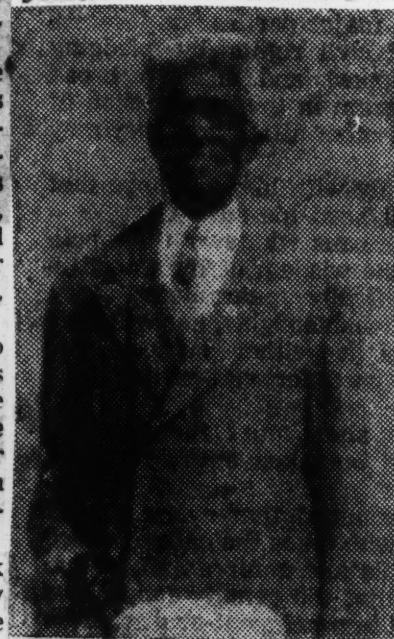
The Rev. Mr. Mayes recalls the voyage took twenty-two months by windjammer and also remembers the family landing in New York and

making a long journey to Salt Lake City via wagon and oxen.

SINCE THEN, the Rev. Mr. Mayes has served as pastor of the Cumberland Presbyterian Church in Paducah, Ky., and of the Mount Tabor Cumberland Church in Huntington, Va.

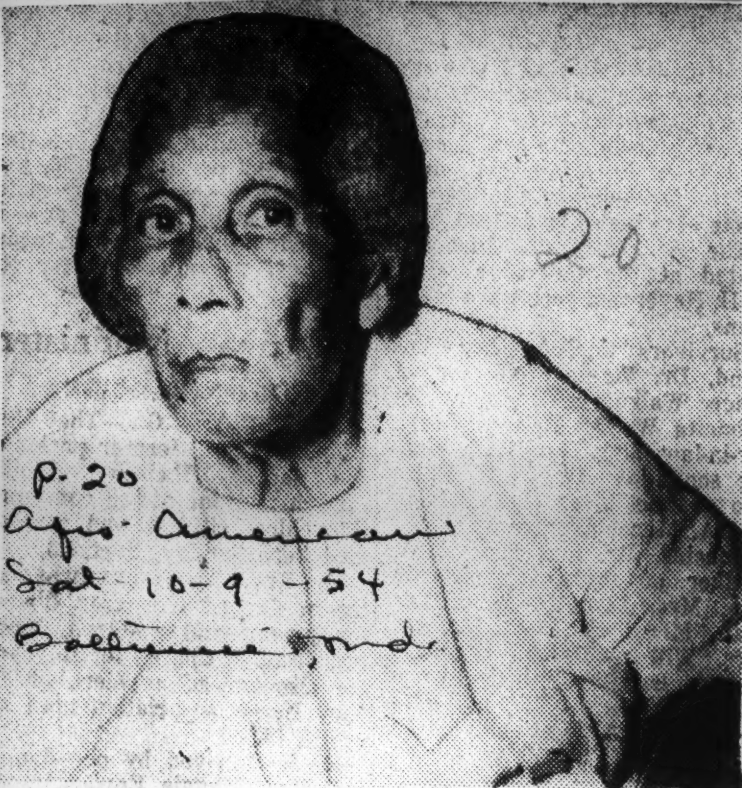
He has been a member of the church for eighty-eight years, the last thirty-six of which were in the Methodist Church. He has been married twice. His second wife died thirty-four years ago.

He is the father of ten children, five of whom are living. He has lived near Dyersburg, Tenn., for the last fifty-five years.



THE REV. J. W. D. MAYES

... under his hand, 6,000 Christians



100 YEARS OLD on Oct. 2. Mrs. Sallie Markley lives with her daughter, Mrs. Aline Walker in Washington, D.C. "I can see good and hear good, too," she says, and she has a strong, firm grip when she shakes your hand.

P. 20
Ago American
Sat 10-9-54
Baltimore, Md.

Tales Of Old Tuskegee—

How City Got Its Name

BY J. M. GLENN

Tuskegee, Ala.
Tuskegee and Tallassee are not very far apart, so suppose we glance at their history, some of

it from very old maps and records.

June 11-18-54
For instance, the man who transferred the name of "Tuskegee" to the present location, in 1833, was Gen. T. S. Woodward, who once owned the Tuckabatchee plantation, about five miles below West Tallassee. The original Tuskegee, from time immemorial, became known as Fort Toulouse and Fort Jackson, below Wetumpka. Upon the day when the lots in the new location were sold there was a ball game there, between members of four tribes of Indians. In 1836, when Indian troubles arose, Gen. Jessup, with 800 soldiers and two small cannons, and Gen. Woodward—who was part-Indian—with some 300 or 400 friendly Indians, marched eastward from Tuskegee against the hostiles, but they found no fighting necessary.

After Gen Woodward had moved to the West someone misinformed him that the celebrated "Council Oak," at Tuckabatchee, land, had been cut down. In a letter he wrote he said that he previously, as owner of Tuckabatchee land, had allowed a tenant an annual reduction in rent to save that oak, and that he would not have consented to its cutting down for \$100. That oak stood for years after he wrote, and was visible eastward from trains between Tallassee and Milstead.

A storm blew it down later, but a monument shows where it stood. It was there that Tecumseh made his celebrated speech, in 1812, to incite the Indians. His parents (his father a Shawnee

and his mother a Creek) were born and reared on the Tallapoosa River, and not many miles away, but they migrated to the Great Lakes regions, about the time of his birth.

The Tuckabatchees were a tribe, but were conquered by the Creeks, who made Tuckabatchee the capital of the Upper Creeks, as Coweta (Russell County) was the capital of the Lower Creeks. The latter is said to have been the largest Indian town anywhere in the United States.

In the letter mentioned, Gen. Woodward told of being at Tuckabatchee with various others. Among them was Gen William McIntosh, half-Indian and later killed by the Indians because of granting lands to the whites. Another prominent man with him at Tuckabatchee was Gen Sevier, ex-governor of Franklin state (later Tennessee) and who, on a government mission, died at Fort Decatur, in 1815. He was buried on a hillside, not far from the fort. In 1888 his "remains"—very few indeed—were carried back to Tennessee. The iron railing around his grave was transferred to the site of the fort between the Western R. R. and the river. Thus it has served two purposes.

News
There was a time when the Tallassee region was a kind of buffer between two nations. At an early time the English came into North Alabama by the ancient "Charleston Trading Path". Beginning at the Atlantic Ocean it swept down into Alabama, to what was called Okfuskee (meaning "in a point") on the Tallapoosa River above Tallassee, then on to the Mississippi. The British built a fort at Okfuskee. In 1714 the French came up the Alabama River and built Fort Toulouse. Those two forts played a part in

our early history.
Tuskegee, Ala.
Before the Indians were carried West a Baptist missionary, Rev. Lee Compere and his wife moved to Tuckabatchee in 1822 and remained six years among the Indians. At Coweta the Methodists in 1822 established the "Ashbury School" for the Indian children. The Methodists still have an Indian annual conference in Oklahoma, and (regretably not having desired information at hand) I think the Baptists also have continued their work among the Indians.

While attention is usually directed toward wars, treaties, etc., it is well to remember that the two denominations long ago conducted missionary work among the Indians? Also, before the exodus to the West many Choctaw Indians had become Christians as far back as 1832. They lived in Southwest Alabama and Southeast Mississippi. While fierce fighters against other tribes, they boasted that they had never shed the blood of any white man in battle. Is not that well to remember?

Fort Decatur was established in 1814, by members of the 7th North Carolina Militia Regiment.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

BEVERLY A. JOHNSON: A Fighter For The Race

One important person who went to the Pacific coast in the early days was Beverly A. Johnson, who was born of free parents in the city of Washington, D. C. When this important event happened is not clear to us at this time for many free Negroes like slaves did not keep such vital statistics. In many cases, such was not true with any part of the population in several of these states.

How he secured his education is not known to us. He probably used whatever facilities were available to him. There

were in the city of Washington private schools for Negroes and many Negroes attended them. There were two events which remained with him, the inauguration and the funeral of Abraham Lincoln. Young John-



SAVAGE

son stayed in Washington until in 1868 when he decided to go to California. The gold rush was over but the west coast still had its glamour. *Call p. 14*

Took Longest Route

Beverly Johnson came to California in 1868. He used the longest way down the Atlantic coast to the Strait of Magellan and through that strait to the city of San Francisco. However, he soon moved on to Sacramento where he remained only a short while. He took up work on a ranch in Placer county, Cal. where he stayed for the next four years. At the end of that time he moved to Sacramento where he remained the rest of his life.

The thing for which he is best known for his fight for human rights. The fight for Negro schools and for schools opened to everyone had to be waged with vigor. Beverly A. Johnson first turned his attention to what was needed in Sacramento. After much effort a school was opened for Negroes but it was in no sense equal to those set up for whites. This did not please Beverly Johnson and many others so they began to fight for those rights which they

considered belonged to them as free men. *See p. 14*

The school problem was the most acute and this dynamic man not only fought it in Sacramento but also joined with all the others in the Bay section of the state of California. In spite of the fight made by the Negroes the problem remained. The only solution as Johnson and his associates saw it was to take the whole matter to the court where they won a verdict in favor of Negroes attending the schools in their neighborhoods.

In Forefront of Fight

He was in the forefront of all the effort made for the right and dignity of the Negro race in northern California. When the first skirmish had been achieved, that is the fight to enter school with other Americans and the

right to give testimony in the courts had been achieved, this energetic man turned his attention to other fields.

When the National Association for the Advancement of Colored People had been set up, one of its most active chapters was in San Francisco. He was an active member of this association from the time it was organized and was later a member of the executive committee of the Oakland branch, missing only a few of its meetings. This is significant for the distance from Oakland to Sacramento is almost 100 miles and transportation was not as easy as it is now. He did much to stimulate the work of this organization and helped to make it an effective fighting unit.

In Fraternal Groups

Beverly A. Johnson was a member of several fraternal organizations and had the distinction of charter memberships in some of them. He was a devout Episcopalian and did much for the ex-

tension of that church on the Pacific coast.

This race leader had been denied much formal education but made use of all the facilities at his disposal to improve his intellectual equipment.

Beverly Johnson was determined that his children should have the best education possible. He had three daughters and one son. The son attended Leland Stanford university at Palo Alto, Cal., where he was very active with the student body.

This young man worked on the student paper and was a member of the staff and helped in setting type and editing it. He graduated with honors majoring in law. The daughters were among the first Negroes to enter the public school of Sacramento.

The name of the wife of this noble man was not given. We only are told that she was the daughter of William and Hester Sanders of New Bedford, Massachusetts, who came to California by the way of the Isthmus of Panama. She was married to Beverly A. Johnson in 1870 and was a splendid helper in all of his effort.

Beverly A. Johnson was one of the best informed citizens of the Negro race on the Pacific coast. He had the distinction to live through most of the stirring movements in California. The study of his life and achievements is the study of the struggle of the Negro in the state of California for full citizenship. This man should be well known by persons living in California and indeed in the nation.

EX-SLAVE'S GIFT AIDS 35 WIDOWS

Rental Pays for Annual Flour Distribution

Yellow Springs, O., Dec. 21

(P)—The Christmas spirit of a thrifty man born a slave still lives in this town of 2,900 persons. *Johnson*

This week, for the 61st Christmas season, some 35

widows will reap some of the benefits of Wheeling Gaunt's years of hard work and saving.

They will get 10 pounds of flour and 10 pounds of sugar each — purchased with rental money of land left the town by Gaunt which he died in 1894. *Wed. 12-22-54*

Gives Village Nine Acres

His will requested that the money from the annual rental of nine acres of land southwest of the village be used at Christmas to buy flour for worthy and poor widows. The town council has followed his wishes, distributing the flour each year to a list prepared by the mayor or village manager. Sugar was added to the gift this year because, officials said, some women do not use a whole sack of flour in a year.

Village Manager Howard Kahoe said all of the recipients are not so poor that a sack of flour or two would make a difference. Most of the widows take it, tho, because to refuse it perhaps would violate the intention of Gaunt's will. *Wed. 12-22-54*

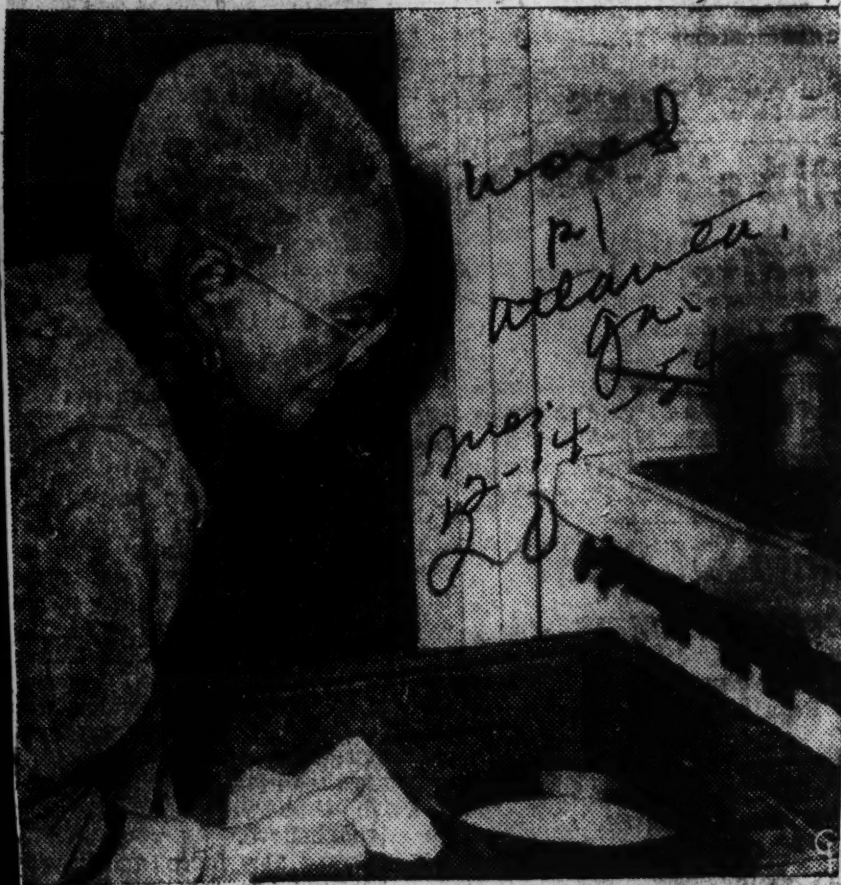
Left \$30,000 Estate

Gaunt was born a slave in Kentucky in 1812. He performed odd jobs in spare time, saved his pay, and eventually bought his freedom for \$900. Later, he paid \$500 for the freedom of his wife.

After the Civil war, Gaunt came to Yellow Springs, bought property, and added to his wealth. When he died he left an estate estimated at \$30,000. In addition to the land he left the village, he made bequests to a church and Wilberforce university.

This year the land has been used to raise corn, wheat, a few hogs, and a cow. Annual rental paid is \$75.

CELEBRATES HER 106th BIRTHDAY



MRS. ABBIE WAINWRIGHT celebrates her 106th birthday by preparing corn bread for her family in Chicago. Born into slavery in 1848, Mrs. Wainwright was 17 when the Civil War ended. She remained on the plantation of Col. Joseph Moseby of Sommerville, Tenn., where she met her husband and reared eighteen girls and one boy. She outlived Col. Moseby, her husband and 17 of her children. In 1947 she went to Chicago to live with her two remaining daughters.

Former Slave Calls First 100 the Hardest

CHICAGO — (ANP) — A 100-year-old former slave said last week that she agrees with the old saying, "The first 100 years are the hardest."

Mrs. Susie Smith, who celebrates her 101st birthday Dec. 15, was sold as a slave when she was 10. Later she worked in the fields, washed, ironed and performed the thousands of chores demanded of slaves.

Neighbors and members of the Old Timers Club at the Newberry Avenue Center will throw a party for her. She has already been named queen of the center.

Know Your History

By Dr. W. SHERMAN SAVAGE

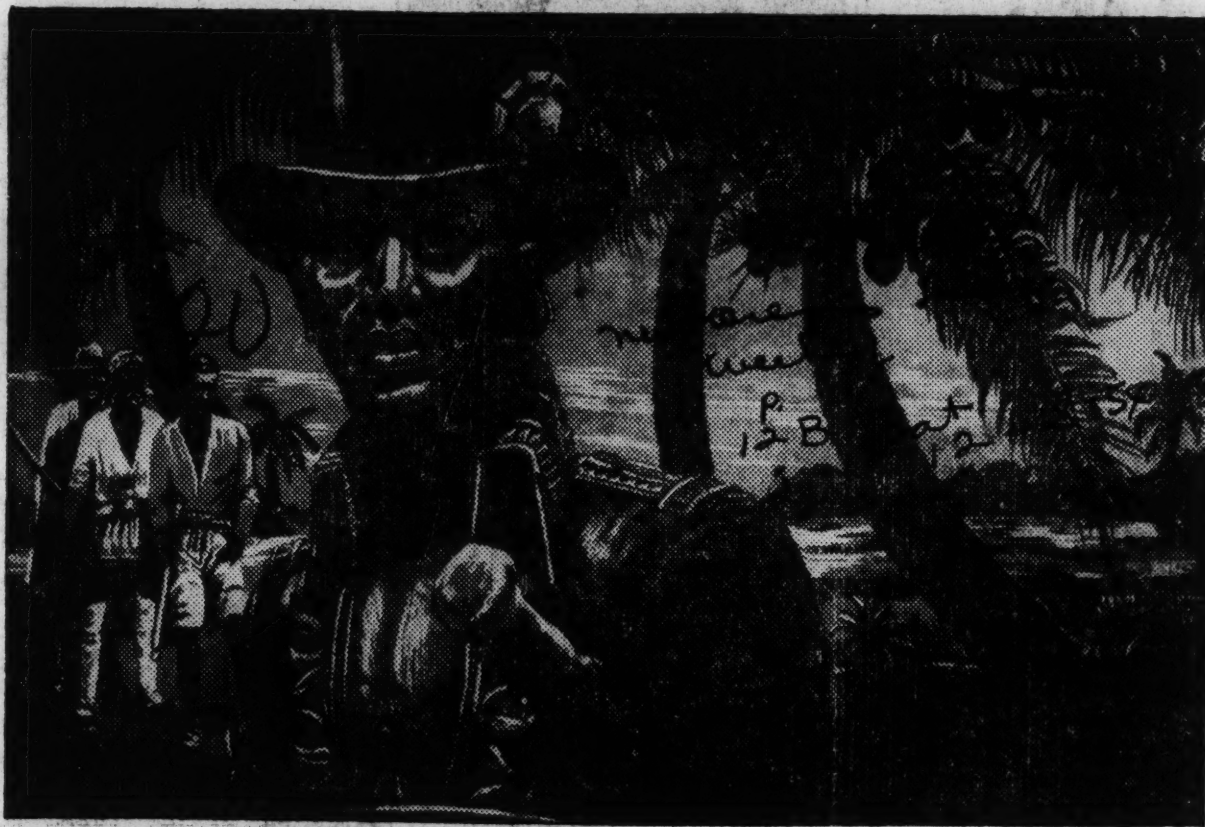
(Professor of History at Lincoln University,
Jefferson City, Mo.)

THE ARCHY CASE

One of the most celebrated cases which came under the Fugitive Slave Law was that of the slave, Archy. This case was as celebrated on the West Coast as the Dred Scott case was in the eastern part of the United States. It is not as well known because it occurred in California and was confined to the publicity in the papers of that section. This case is an important part of the history of California.

In the summer of 1857 one Charles Stoval, a

Gallant General



Toussaint L'Ouverture, a colorful figure who played a dominant role in the early history of Haiti and Santo Domingo, takes his place among the prominent Negroes who are portrayed in the 1955 Negro History Calendar offered by Schenley Distributors, Inc. A gallant general and liberator, L'Ouverture is considered as being indirectly responsible for the Louisiana Purchase. The calendar may be obtained free of cost by writing Schenley Distributors, Inc., Empire State Bldg., New York City.

slaveholder from Mississippi, came to California for his health and brought his slave Archy with him. Archy acted as Stoval's servant and many times as his nurse. Slavery was prohibited

in the state of California and slaves could only be kept if the owner did not plan to settle but was only passing through.

In 1858, Stoval planned to leave California and take his slave with him. When he got to Sacramento where he planned to take the boat, his slave Archy could not be found. Stoval found the slave and had him arrested and placed in the State House. The Abolitionist got busy and instituted habeas corpus proceedings before Judge Robinson to prevent Stoval from taking the slave out of the state.

Not a Fugitive

On the next day the case came up on the writ but little was accomplished on this day save J. H. Handy, counsel for the defense, appeared and claimed the Negro as a fugitive. If it had been possible to maintain this contention, Archy would have fallen under the Fugitive Slave Law and would have been returned to the South.

The case was set before George P. Johnstone, United States Commissioner for the District of Northern California. The Commissioner said Archy was not a fugitive from justice or labor and further that the case did not fall under his jurisdiction. He continued and said the return of fugitives from justice or labor was all Congress had hoped to remedy.

Archy could not be a fugitive from justice since he was brought into the state by a master and the whole matter was one for the state courts. The case was dismissed for want of jurisdiction. It had to go back to the State court since it was not a fugitive slave case.

The case then went back to the state court but what happened

there is of little significance, for it went even further and said it was time the white people of San Francisco should assert their rights and let free Negroes and Negro work-shippers know that under any circumstances they should occupy a back seat. This shows the extent of the Archy case. It is one of the most famous cases in the history of California. It is much like the Dred Scott because it became involved in politics. This important case should be better known.

Decides To Return

Stoval realized the confusion the

case was causing and decided to leave Sacramento as soon as possible. The Abolitionists were by no means satisfied and did everything in their power to keep Archy from returning to Mississippi and slavery.

The decision was criticized by the newspapers of the city of San Francisco. The one which appeared in the Chronicle was as follows: "That bench astrides of which sit imbeciles is the supreme power of the State, able to abrogate the Constitution, annul the law and defeat the will of the people of the State." The writer of that article singled out for special treatment Burnett because he wrote the opinion of the court. Burnett was a northern man who passed through Missouri on his way West and was influenced by southern ideas.

Chief Justice David Terry was different he disagreed with all of the decision save the conclusion. This same writer in the Chronicle said of Chief Justice David Terry, "That he did not have the fault of stupidity and never so forgot himself as to write himself down as a Jack Ass." This was indeed harsh language but it does give the length that some people were willing to go in their reaction to the case thus far.

Sues Master For \$2,500

There were many aspects of the case but what is most interesting is that now Archy sued his master, Charles Stoval, for \$2,500 which was claimed for illegal detention in Sacramento, Stockton and San Francisco. This case which had started out with Archy fighting to secure his freedom had now reached the place where Archy was fighting for his wages which were due.

This case was now attracting considerable attention and most of the papers on the Pacific coast took it up and many of the persons who took part in public affairs were concerned about it. One citizen said if Archy belonged to Stoval he should be allowed to keep him and take him home in spite of Abolitionists and free Negroes; if t he should be given his freedom.

Here Hardy appeared for the slave. The opinion in this case was written by Judge Peter Burnett and Chief Justice Terry concurred. In that opinion they awarded Archy to Stoval but said in all future cases the law would be enforced and ordered the slave to be given the custody of the chief of police of the city.

108TH BIRTHDAY FOR EX-SLAVE



MRS. PRISCILLA BOATWRIGHT, born in slavery in Jefferson County, Ga., celebrated her 108th birthday in Philadelphia by cooking up a special dish for the occasion. She still prefers an old-fashioned stove to the fancy electric and gas varieties. Also, her eyes have not failed her and Mrs. Boatwright reads and sews. (International Soundphoto)

Ex-Slave Dies In Alabama At Age Of 103

BESSEMER, Ala. — (SNS) — A former Autauga County ex-slave died at the age of 103 at the Bessemer home of her great granddaughter at 10:30 o'clock Tuesday night, December 14. Mrs. Amelia Stevens, the deceased, was born in 1851 in Autauga County, Ala. She died at the home

Her 109th anniversary is just another day

CHICAGO, Ill. — Sunday was "just another day" in the life of Mrs. Abbie Wainwright. She spent the day as usual, carrying out her household duties. That she had reached the re-

markable age of 106 was nothing to get excited about, said this centenarian.

MRS. WAINWRIGHT was born in 1848. She was 17 years old when the Civil War ended. She has lived through four other major conflicts. Married at an early age, Mrs. Wainwright reared 18 girls and a son. She outlived Mr. Wainwright and 17 of her children.

A former resident of Somerville, Tenn., Mrs. Wainwright is now living in this city with her two daughters. She is an excellent cook and has great pride in the foods she prepares, including corn bread, which she is shown preparing in the picture here.

ALERT MRS. WAINWRIGHT gives credit for her long life and excellent health to temperateness. She has never smoked or taken an alcoholic drink, she said.

Emily Payton, Born a Slave, Lived 104 Eventful Years

Virginia Woman Kept Active Up To Six Weeks Ago

By Carter Gorska

Mrs. Emily Payton, who once said that a breakfast of lamb chops and raw onions helped her live to 104, died Monday. She died at her home, 114 Oakdale place, N.W., shortly after her family had read aloud to her the 23d Psalm, her favorite portion of the Bible, the part she would rap on the bed board to hear her family try to read the verses.

Mrs. Payton was born a slave on a plantation in Salem, Va., now Marshall Va. Her father was a Kentucky slave who was sold several times before he returned to his family many years later, a free man. Mrs. Payton didn't like to talk much about her life; it made her too sad, her daughter said. But she did tell about the time she saw her father taken away in handcuffs after he had been sold.

Raised 10 Children.

Mrs. Payton never learned to read or write, but she made sacrifices so that her 10 children could go to school. She took in washing, raised turkeys and did farm work in Virginia to make enough money. They were living in Rectorstown, Va., at that time.

"Then at night, by lamplight, when we wanted to play, she would make us stand up and read our lessons aloud to her," her daughter recalled. "Sometimes she'd say, 'That just doesn't sound right, read it over.' And we'd read our lessons dozens of times till she thought they were right."

Sometimes when the money ran out, the children would take turns working until the book or pair of shoes that was needed could be bought, and then they'd go back to school.

Long-Lived Family.

Mrs. Payton's mother lived to be 100 and her grandmother 99. But Mrs. Payton claimed her hearty breakfast and hard work helped her reach the family record of 104. Her hearing was good and she didn't wear glasses to sew. She always made her own soap until six weeks ago

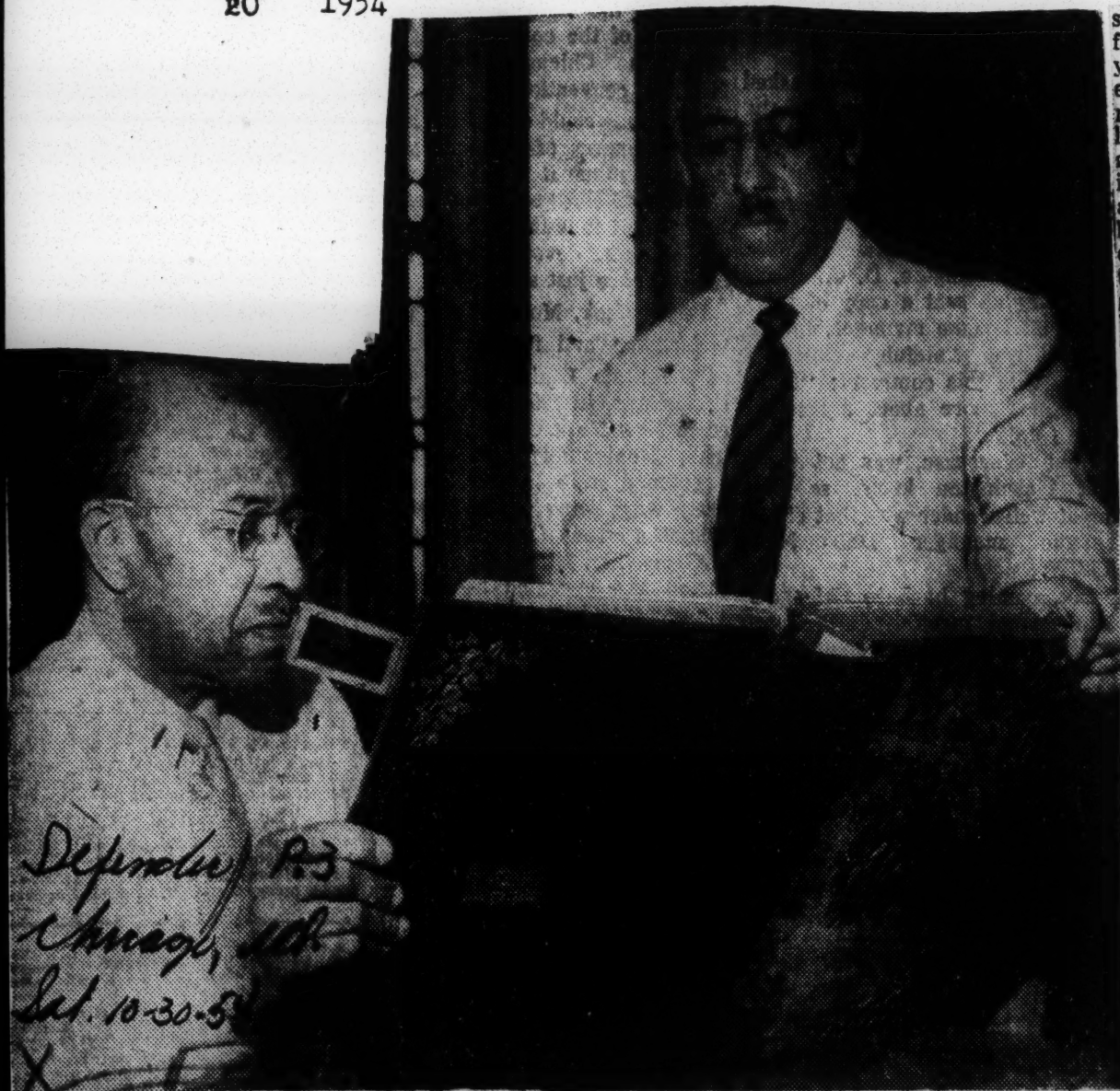
when she became ill.

Her daughter, Mrs. Halle Carter, with whom she lived, is a baker at the Allies Inn. Also



MRS. EMILY PAYTON (When she was 100.)

surviving are two other daughters, Mrs. Adella Morton, Baltimore; Mrs. Eva Pogue, Philadelphia; five grandchildren, two great-grandchildren and two great-great-grandchildren. Services were to be held at 1 p.m. tomorrow at the Lee Funeral home, 1820 Ninth street N.W. Burial was to be in Woodlawn Cemetery.



*Dependable P.3
Chicago, Ill.
Sat. 10-30-54*

THE LINCOLN BIBLE presented to Abraham Lincoln by the Negroes of Baltimore in 1864, is admired by Fisk University President, Dr. Charles S. Johnson (left) and noted author-poet-librarian, Arna Bontemps. The great book is

now one of the most cherished possessions of the Fisk University Erastus Milo Cravath Memorial Library, Nashville, Tenn. It was spotlighted last week during the 14th National Bible Week observance, sponsored annually by the Laymen's National Committee, Inc.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

Call Kansas City, Mo.
PETER FARLEY FOSSETT

*P. 14
Fri. 11-5-54*

An Outstanding Business Man in the City of Cincinnati
One of the outstanding business men in the city of Cincinnati, Ohio, was Peter Farley Fossett, the subject of our sketch this week. He took part in the industry which made the Negro famous, that of serving food. He belongs to some of those members of the race who have made a national reputation in preparation in this occupa-

tion.
Peter Farley Fossett was the son of Joseph and Edith Fossett who at the time of his birth, lived at Monticello Virginia, a town made famous by Thomas Jefferson, the third president of the United States who became famous as the founder of the University of Virginia and author of the Declaration of Independence.
Peter Farley's father secured the Negro School Board of the city his manumission papers from when the Negro Schools were under the Legislature of Virginia on the order of Thomas Jefferson. Jo-



seph Fossett then purchased the freedom of his wife and then younger children. He did not have enough money to secure Peter but made arrangement to secure the lad as soon as he could get together all of his finance. The family moved to Cincinnati as early as 1833. When once the family had settled in the city it made an effort to save the money to secure their son from bondage. It was a great surprise to them when they had secured the money the master would not allow the son to be purchased. Peter took a hand in this and made an attempt to escape but was caught and brought back to the plantation. His punishment was that he had to be sold to the south. This was supposed to have happened but he was purchased by his brother in law and brought to Cincinnati with the rest of the family.

When Peter Farley Fossett came to the city of Cincinnati he entered into the employment of Kate James, a person known throughout the city for her excellence in the art of service for those persons who desired the best in banquets and parties. Peter served with her for many years and learned the business thoroughly and was able to take it over on her retirement. He purchased Kate James's collection of china and linen. Some of it was exceptional and could not be purchased at that time in America. He carried on this work until his death and his establishment became an institution to all those persons who were seeking first class service in the catering business in the city of Cincinnati.

His education has been described as being secured by stealth. He like most Negroes who grew up in slavery did not have a chance to secure education in a formal way. The laws of Virginia were much like they were in many sections of the nation. It was illegal for anyone to teach a Negro to read or write in the State of Virginia.

In spite of these restrictions Peter Farley Fossett was able to secure some education by the aid of his master's sons. These young men were students of the University of Virginia. There is little doubt that after he had secured the fundamentals of education that he continued and made use of what he had to secure more.

He was active in many civic activities and was as diligent in them as he was with his business. Peter Farley Fossett was a member of the Negro School Board of the city when the Negro Schools were under a separate board. In a city like Cincinnati the schools and

all the other facilities were not available to both races on like basis. This city was one where relations between the races were most difficult, probably because of its nearness to Kentucky. It is just across the river from Covington, Kentucky. The city of Cincinnati was in many respects in slave territory and many from Kentucky acted as though they thought so.

Peter Farley Fossett was a member of the Prison Reform Congress in which he took a very active part. It was at a time when there was a need for prison reform because conditions in the prisons were far from what they are at the present time. He was also a member of the University Extension society. In all of these he played a very active part.

In spite of his business interest Peter Farley Fossett was interested in the church and early after he came to the city connected himself with the Baker Street church but later called the Union church. He became active in this church and served in the capacity of both clerk and trustee. In 1870 he was ordained from this church in the Christian ministry. He served as pastor of the First Baptist church in Cummingsville for more than a quarter of a century without pay. He went even further and with his wife assumed the indebtedness which had accumulated with interest over a period of more than twenty years. He worked in the Baptist church of Ohio for many years and was considered one of the outstanding ministers of the Baptist church.

Peter Farley Fossett died at the turn of the century in 1901, at that time he was respected because he was one of the outstanding business men of the city and one of the great preachers of his age in the state of Ohio. His wife, Sarah Walker Fossett, was a great help to him but was distinguished in her own rights. Peter Farley Fossett was an outstanding business man. He is a part of the history of Ohio.

On her 85th birthday—

Alabama's top leaders gather to pay tribute to Mrs. Marie Bankhead Owen

BY HUGH W. SPARROW,
News staff writer

MONTGOMERY, Ala., Sept. 2.—Top-level leaders of Alabama, along with many others, paid an impressive tribute yesterday afternoon to one of Alabama's best known women.

Mrs. Marie Bankhead Owen, whose 85th birthday it was, found an unexpected hearty welcome awaiting her as she left her office in the Department of Archives and History at the close of her day's work.

She was escorted to the main lobby in the Department of Archives and History Building at 4:30 p.m. for a specially arranged program.

FOR MORE THAN 30 minutes several prominent Alabamians vied in paying tribute to her for her long and successful service as director of the department. At the close of the program she was presented a handsome silver plaque.

Among those who congratulated Mrs. Owens on her anniversary and expressed admiration for her work were Hugh Morrow, Birmingham industrialist and member of the Department of Archives and History board of trustees; Chief Justice J. Ed Livingston of the Alabama Supreme Court; Montgomery's Mayor William A. Gayle; H. L. Grimes, Birmingham industrialist, and Circuit Judge Walter B. Jones of Montgomery, another member of the board of trustees.

Gov. Persons was not on hand but sent a message of congratulations.

IN THE AUDIENCE were many widely known men and women, most of whom have known Mrs. Bankhead through the years.

The daughter of a U. S. senator, sister of another U. S. senator and a speaker of the House of Representatives and aunt of one of America's most famous actresses, Mrs. Owen was lauded for her own accomplishments.

"I say that Mrs. Owen does not have to bow to the accomplishments of any of her kin," Chief Justice Livingston declared, among other things.

Mrs. Owen is the widow of Dr. Thomas M. Owen, who founded the Department of Archives in 1901 and became an outstanding authority on Alabama history.

WHEN DR. OWEN died in 1920, Mrs. Owen was named to succeed him. It was during the 34 years which followed that the Department of Archives and History developed into one of Alabama's most useful agencies and an outstanding reservoir of material for research students.

"She has made the Department

of Archives and History one of the state's most important departments," declared Mr. Morrow. "She carried on where her husband left off and, among other things, was able to develop the department in a great many ways. It was during her tenure that the present handsome structure which houses the department was built."

After declaring that Mrs. Owen had achieved greatness on a par with her distinguished kinsmen, Judge Livingston declared:

"This occasion is to pay tribute to one of the greatest women Alabama has produced. I am honored to be here with her today."

"THIS SWEET young lady is 85 years young today," Mayor Gayle said.

In 1920 she was elevated to the position long held by her husband and for 34 years she has rendered a great service to the people of Alabama. . . . My boys and girls received their first knowledge of the history of Alabama from the books she has written.

"I'd like to offer my congratulations, along with those of others, to Mrs. Marie Bankhead Owen, Alabama's sweetheart."

"It's our prayer," said Mr. Grimes, "that God will allow you

tory," declared Judge Jones.

"The department, we recall, was established by an act of the Legislature 53 years ago last February. It was formally organized on March 2, 1901. Its founder was the distinguished scholar, writer and historian, Dr. Thomas M. Owen, the sweet music of whose life will always linger among our people."

"It was through his active and constructive leadership that the department was established. The plan on which it is founded is wholly his creation. It was his kindly fortune to be both the pioneer, the maker and perfecter of a great institutional advance in American government and political science."

"One day in March, 1920, worn and wearied from overwork, this great and good man laid down the burden of life to hear a sweet voice from out the heavens call him home."

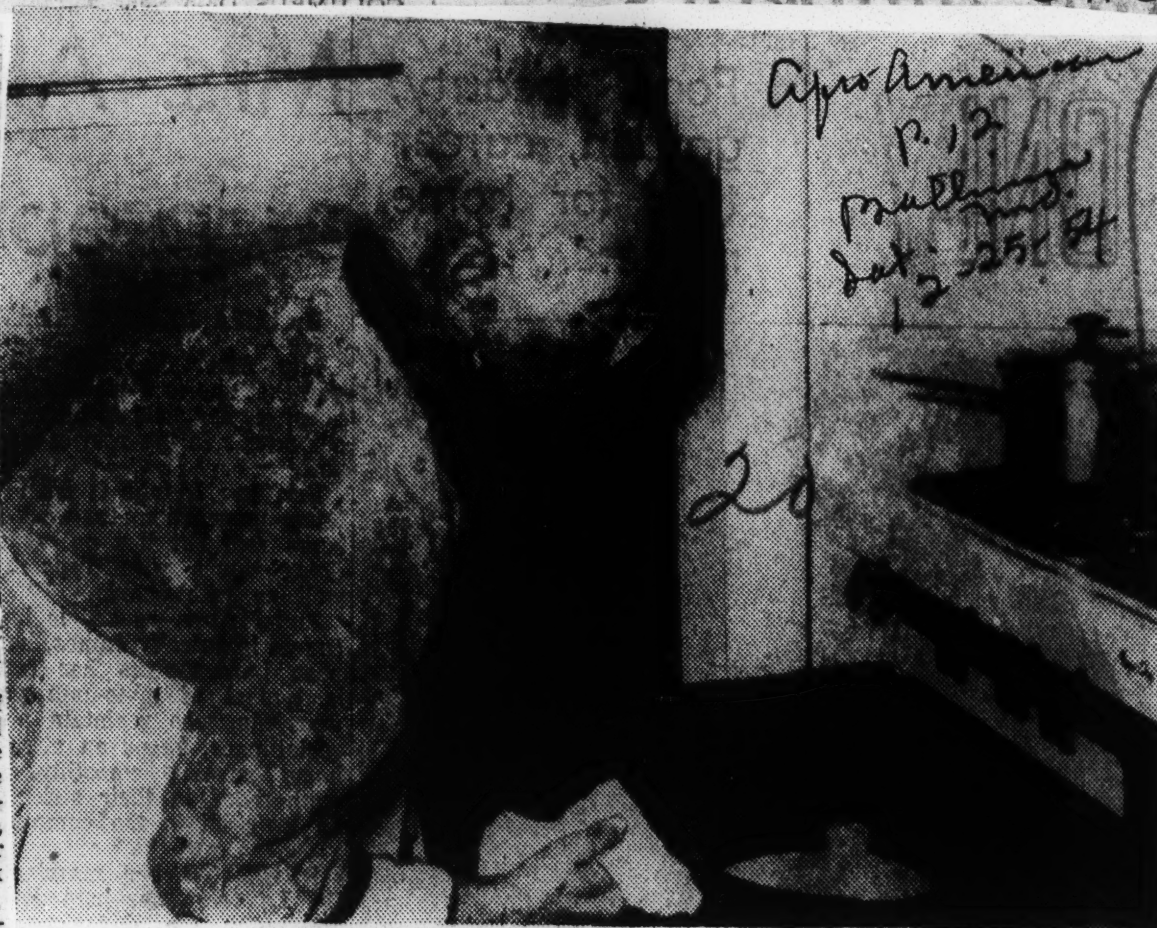
"Mrs. Owen, elected director of the department April 1, 1920, and seasoned by experience, at once plunged into her work. With the sweet memory of her distinguished husband ever before her, she gave all of her time and her great talent to directing the work of the department."

"Miss Marie," as she is affectionately known throughout the state, is an Alabama institution. She and her work are as much a part of the state as the Alabama River and the rugged hills and beautiful mountains of the state."

IT WAS THEN that Mrs. Owen was presented the silver plaque, a gift from members of the department's board of trustees.

Mrs. Owen responded briefly, but it was plain to see that she was nearly overwhelmed as a result of the tributes she had received.

"I thank my many friends and acquaintances who have remembered me today," she declared. "I deeply appreciate this meeting and I thank you."



MRS. ABBIE WAINWRIGHT—106 years young.



Honored at 85—Mrs. Marie Bankhead Owen.

to enjoy many more happy birthday days."

"THIS NOBLE woman in whose honor we are met has been for over a half century a devoted servant of the state and for 34 years, the life of a generation, has been the able director of the Department of Archives and His-



MRS. AMY RANDOLPH

Clicks heels, marking 100th birthday anniversary

100-year-old matron clicks her heels; recalls death of Lincoln

PHILADELPHIA

Mrs. Amy Randolph of 4605 Paschall Ave. clicked her heels together on Saturday, Dec. 4, and indulged in a bit of reminiscing.

Her excuse? Saturday was her birthday. She was an even 100.

Her huge, multi-layer birthday cake was presented by Freihofer's Baking Company.

It was in recognition of the fact that Mrs. Randolph has established something of a record with the company. She has been eating Freihofer's bread for 50 years.

Standing beside her cake, she let her memory glide backwards down the corridors of time.

A century of history filed past.

SHE RECALLED THAT as a child of 10 she stood outside the old Ford Theatre in Washington as they brought out President Abraham Lincoln after he had been shot by John Wilkes Booth.

She recalled that, since Lincoln, she has seen every President of the United States.

Today, she admires the memory of most of them, but Abe is her favorite.

MRS. RANDOLPH, asked how it feels to be 100 years of age, admits that she isn't a chippie anymore.

"I have not married nor taken up company since," she explains with a twinkle in her eyes.

MRS. RANDOLPH is the mother of seven children, three of whom are living.

They are J. R. Randolph of 2556 Master St. and Mesdames Catherine Thomas, 223 N. Paxton St., and Lavinia Crump of the Paschall Ave. address.

Other immediate relatives include six grandchildren and 19 great-grandchildren.

Cognizant of the current problem of juvenile delinquency, she says the remedy is for young people to pray, love one another and go to church.

MRS. RANDOLPH recalls that she has been a church member the greater part of her 100 years.

She was a member of Mount Olive Baptist Church in King-Queen County for 18 years. Here, she is a member of Mount Zion Baptist, 50th and Woodland Ave.

Still active, she is fond of reading and caring for flowers.

Her greatest sorrow in life was the death of her mother, Mrs. Lavinia Temple.

Happily, she recalls: "The happiest moment of my life was when I was converted."

For instance, she was two years old when Booker T. Washington was born (1856), and three when the U.S. Supreme Court handed down the infamous Dred Scott decision.

When the first freemail service was established in this country, she was an active lass of nine.

She was 14 when the first useable typewriter was patented, and 22 when Alexander Bell invented the telephone.

This was two years before Thomas A. Edison patented the phonograph, daddy to today's juke box.

FURTHER, SHE was 29 when France gave this country the Statue of Liberty; 38 when the first gasoline automobile appeared; 41 when movies came into existence and an old lady of 59 when income tax was born.

Her secret for a long life? "There is no secret," she says. "Pray and ask the Lord to keep you daily, hourly and do His blessed will."

A native of King-Queen County, Va., Mrs. Randolph has been a resident of Philadelphia 65 years.

She married only once. Her husband, Andrew Randolph, died in 1932.



The Greatest—Among the illustrations featured in the 1986 Negro History Calendar being offered by Schenley Distributors, Inc., is a portrait of Dr. Daniel H. Williams, widely regarded as the greatest Negro surgeon and medical man. A member of the American Medical Association and the National Medical Association, Dr. Williams was the first to perform a surgical closure of a wound in the heart in 1893.

Noted Norfolk Figure Dies At 103 Years Of Age

Elder Junius Robinson, familiar figure on the streets of Norfolk for many years, died at his residence at 204 Dunn street, Crestwood, Saturday, Dec. 4. He claimed that he was 103 last June, and was proud of his age. He annually visited the Journal and Guide and usually explained that he lived to get old because he neither drank nor smoked and was always a devout Christian.

The funeral service was held Thursday at noon at Oakwood Chapel at E. and Elm streets, Oakwood. Elder R. A. Stuart, minister, conducted the rites. Elder Robinson began to attend the Oakwood church after he moved to Crestwood almost two years ago.

THE MINISTER, who had been in declining health for the last three years, was sick over two months. During about

week of that time he was a patient at DePaul Hospital. He had been home almost two months when the turn for the worse came.

Elder Robinson always enjoyed talking about his experiences, particularly with long as he could get around he was found at church services and other meetings of general interest.

IN RECENT years Elder Robinson devoted considerable time to evangelistic work. He enjoyed nothing more than

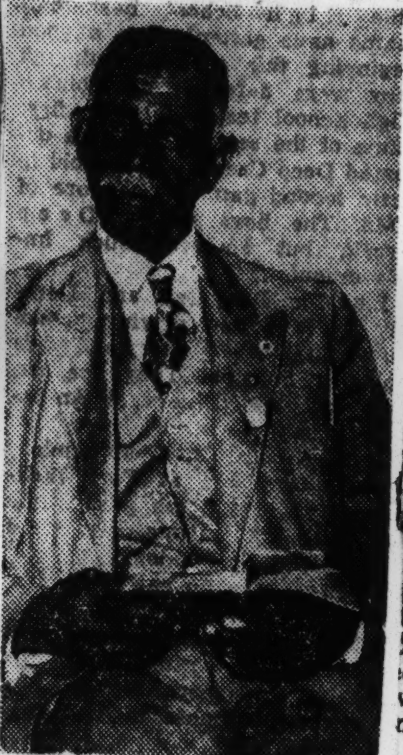
talking about the Bible and explaining the value of Christian living and Christian work.

As long as he was able to do so he went out of town to participate in religious services.

Elder Robinson is survived by his widow, Mrs. Lucy Robinson; one daughter, Mrs. Ola Naomi Petutrey; one son, Roy Lee Robinson; three grand children and one sister, Mrs.

Susie McHenry, of Philadelphia.

Burial was in Calvary cemetery with Morning Glory funeral home in charge.



ELDER JUNIUS ROBINSON Succumbs

company which came to Greenwood Valley in 1874. This company was made up of persons who came from Georgia. These Negroes, as might have been expected at that time, could not carry on their own correspondence and had to employ the reporter of the Green Valley. El Darado, to carry out that aspect of their work.

Change to Farming
The members of the company had difficulty with the Chinese who had moved on the same chain. Because they had so much difficulty with the Chinese and the problem of transportation, the company gave up mining and began farming in order to remain on the frontier.

In Idaho there was Lewis Walker who was operating in the gold field of that state and was evidently doing very well. He was able to purchase land in Portland which he felt would be of great value. He did not make the profits of the great companies but was

in a county. This company was called the Silver Mining company and was incorporated for quartz mining.

The great rush to California had been placer mining. This was the art of securing gold which has

been washed down in the streams by erosion over the years. The method of mining was relatively easy but it soon was over and one of the two alternatives faced those who sought gold: either to move to new fields or go in quartz mining. This method was to secure gold from the rocks where it had been placed by nature itself. The method of securing of it was by and could only be done by larger mills.

It is ant that the individual Negroes were able to remain as most of those who had come to the gold fields were placer miners. The late Ripe Gold company was an effort by Negroes to enter rather than range business. One writer, said its equipment was first class. The company was desirous of expanding its business more by offering 300 shares to the public. This was one of the successful projects set up and operated by

in gold nuggets. The place was called N. Hill, which turned out as a badge of honor. The hill extended between French and Indiana Gulch on Bald Mountain about eight miles from the timber line. There were many prospectors just waiting for men and money to develop them. This also shows that the Negro was enterprising in this gold field as in other fields.

There is little denying that while

Negroes took part in securing gold, many of them took part in the brandy houses and the gambling dens. They were on the frontier like they were everywhere, just plain people, no worse nor better than others. In many cases they did not have much education and that accounts in part of their behavior. Slavery had done its work but all of it must not be accredited

Active in Utah

Negroes were active in the gold mining of Utah. One T. H. Grice of Salt Lake, in a letter to the editor of the San Francisco Elevator, said that he had spent most of the season of 1871 at the mines and that the mines in the Inland Empire were good. One mine was sold for \$15,000 which shows how valuable this effort was because money at that time was more difficult to secure than it is today and \$15,000 at that time was a considerable sum.

The amount which was made available by this sale was a great help. These good business men invested most of the money from this sale in a capital project in the Big Cottonwood Mining district. Grice did not see why this project would not succeed unless something out of the ordinary happened and he also thought the prospect would be bright for Negroes to take part in the industry in Utah.

When the gold rush had subsided, many of the gold seekers and Negroes along with them moved to the next gold frontier which was Colorado. They were like all other miners to be found on every frontier, interested only in getting as much gold as possible as quick

as they could. During the gold rush of 1871, the Negroes of the Inland Empire took up a considerable placer ground in French which proved very profitable. They were forced to leave the land that was apparently barren but it turned out it was

to slavery. Some of these persons like others were products of their surroundings.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University, Jefferson City, Mo.)

Call Ju. 10-22-54

NEGRO GOLD MINE OPERATORS

The gold rush has been studied from almost every considerable aspect, from the point of view of those who worked in the mines and those who operated them. In spite of these detailed studies on this aspect of American history, the part the Negro played in the operation of these mines has been almost neglected. That he used the mines as a means of securing his freedom has long been known by many students of the gold rush effort but what he has done as an operator has not been well known.

There were several of these mines operated by Negroes. There was one operated by a Negro mining company and is described by a pioneer correspondent who gave his reminiscence in "The Green Wood Valley, El Darado" which was published in El Darado county, Cal.

The article speaks of a mining

Jeff Davis, 101 (he's really 102), shuns eyeglasses, cane

Sat. 11-6-54
By RUTH ROLEN

PHILADELPHIA

Jefferson Davis, who got up to give a lady his seat and walked to another chair without the aid of a cane which was not even in sight, observed his 101st birthday on Friday. He was born in Warren County, N.C., on Oct. 22, 1853, according to "his count."

Davis showed his courtesy, as well as his spryness, Sunday, on the porch of Mrs. Emily Brown of 226 Chesnut Ave., Ardmore, with whom he has lived for 24 years. The few teeth which aid him to digest the food his daughter prepares for him are his own. He never had any false teeth.

200-
A GOOD EATER, Davis' favorite foods are bacon and eggs, mashed potatoes, chicken, and sweets. He drinks plenty of milk and coffee.

Generally, his 15-hour day begins at 6 a.m. Unless there is a fight on television, his favorite pastime, he retires around 9 p.m. He does not use his latest style Lucite frame glasses to watch TV or read. He insists that he can see better without them.

Davis' sense of humor is coupled with a twinkle in his clear, deep-set eyes. He chuckles when he says: "I was born three times." After getting the startled reaction he expects, he goes on to explain.

He was owned successively by three brothers, Stephen, Peter and Hugh Davis. When he became grown and searched records to learn the exact date of his birth, he found that each of them had recorded it as the years he came to them, 1852, 1853 and 1854.

Davis took the middle date. Therefore, he celebrates an age

a year younger than he actually is.

— o o o —

THE CENTENARIAN makes it clear that he was not named after Jefferson Davis, president of the Confederacy. A puny youngster, he was named after a plantation physician who said, if he became his namesake, he would see that he grew up "big and strong."

His Christian name is after the doctor and his surname after the people who owned the plantation.

Davis was 10 when President Lincoln issued the Emancipation Proclamation. He moved to Ardmore about 56 years ago.

Both of his wives are dead. His seven other living children are:

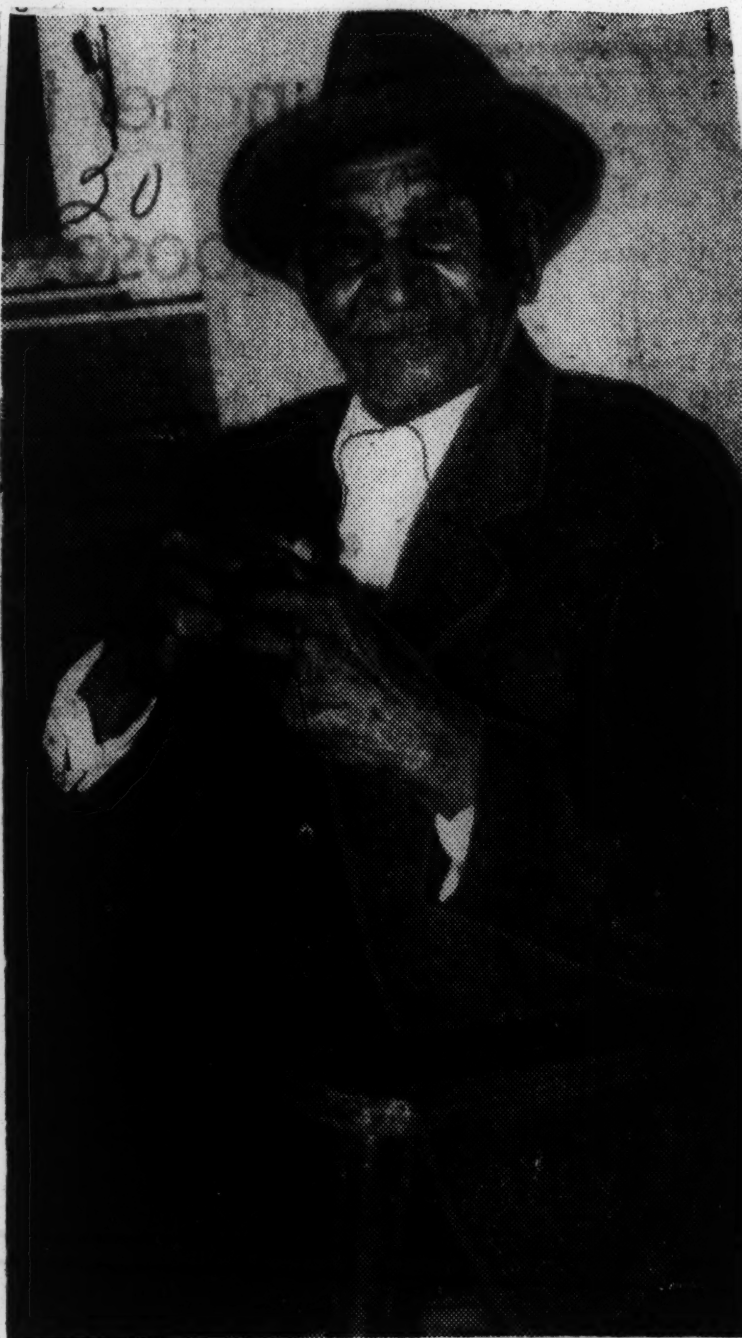
Mrs. Sallie Jordan of West Philadelphia Mrs. Elizabeth Wilson of New York City, Mrs. Helen White of Ardmore, Mrs. Addine Drew of Birmingham, Ala. Peter Davis of Ardmore.

Earl Davis of Brooklyn and James Baker of West Philadelphia.

— o o o —

DAVIS HAS 22 grandchildren, 33 great grandchildren and two great-great grandchildren.

He doesn't give any secret to or any recipe for her longevity. He just lives, smokes his cigars and puffs on his pipe to his heart's content.



A SPRY 101—Shortly after this photo was taken of Jefferson Davis, Sunday, on porch of Ardmore home, he got up, without aid of cane, and gave a much younger lady his seat. Centenarian celebrated his 101st birthday on Friday.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

Call *Tri. 11-12-54*
THOMAS GILMAN

— A Worker in the Gold Mines of California —

When gold was discovered in California it was of great significance to the whole of the United States. It created movement among all the people throughout the United States. It would not be too much to say that America was on the move. It offered to many who had not done well at

Under conditions of this sort proved not to be the case for the it is not surprising that slaves plunger by some way which is not in large numbers desired to go clear, according to the records available to us forced this Dragon Gulch miner to pay for his freedom a second time. This case demonstrates the difficulty some slaves had to combat in order to secure their freedom but it also demonstrates the respect for a promise which some slaves attached when they had once given their word to an agreement. The importance of an agreement was not respected in the same way by Thomas Gilman the master of this Negro slave and the slave realized the result of this difference.



This faithful slave belonged to Thomas Gilman who lived at his slave in the gold fields of Mount Pleasant in the state of California, on June 29, 1855, he asked in a letter that his faithful servant would return to Tennessee. The slave owner in the letter said the slave had promised to take care of the planter in his old age. If such an agreement was made he slave could not remember it at all. For fear that such an agreement had been made and because he had so much respect for his duty, he began to pack up for opportunity to escape and begin life over again. It pointed a new way of life to many in all parts of the United States but for one group this movement was especially significant. The Negro slave was sensitive to any efforts which gave the least ray of hope for freedom. The gold rush seemed important to him because he could secure a great deal of money quickly and thus could purchase his freedom. Then too California was free territory where slavery could not exist to any considerable extent. The compromise of 1850 had left California free territory and those slaves who went to that territory could sue for their freedom. Mount Pleasant to keep his sup-

Tom Gilman bore the name of his master but if there was a distinction, it was the Thomas and Tom and of course the slave was Tom. This faithful servant settled in Dragon Gulch when he had reached the gold field and staked out his claim. The slave like several Negroes who went to this section of the country struck a rich pocket of gold of a considerable size. It is true when he once reached California he could not be held in servitude but true to his agreement this young friendly obliging Negro forwarded to his master the amount specified in the contract. When this was done Tom Gilman had every right to feel that he was a free man, absolutely free to go where he pleased. This

posed agreement. He would have accomplished this supposed duty but was prevented from doing so by some of the other miners in Dragon Gulch. The miners told him he must not leave his claim for it was much too important. This urging on the part of the miners in the vicinity caused him to save his property and also saved him from going back to almost certain slavery. There is little denying that the letter was appealing. It said many other things, among them, Uncle Joseph and his colored friends were well and wished to be remembered to Tom. The letter said further that if Tom had lost his money in the banks as soon as he could get fare to come at once, if he could not make as much in Tennessee what was made could be saved and that this slave must consider this planter as his friend.

Tom Gilman did not go back but lived in Northern California long after the gold rush was over. On Shaw's Flat Road which lead towards Sonora, he could be found in his cabin. He took pride in providing water at the cabin for weary travelers. He in later years was happy to live by the side of the road and be a friend to man.

In 1935 when Edna B. Buckbee wrote her book on the "Saga of Old Tuolumne," the cabin had rotted away and all that remained was the chimney as a reminder of the place where this faithful slave lived. Tom Gilman not only worked on the mining frontier but became a part of its social aspect and lived here until the end of his earthly career.

Former Slave Dies At 114

Funeral services for Mrs. Savannah Dunlap, 114-year-old former slave, were held Saturday morning at Greater Salem Baptist church, 3000 S. LaSalle.

Mrs. Dunlap, a resident of Chicago for 23 years, died in a local hospital Sunday of pneumonia. Earlier she had suffered a broken hip in a fall.

Mother of 11 children, Mrs. Dunlap lived with a daughter, Mrs. Alice Edwards, at 2951 Federal. Mrs. Dunlap was born in Savannah, Ga. Feb. 10, 1840 and later moved to Memphis, Tenn. She came to Chicago from Memphis.

Funeral arrangements were handled by the Kennedy funeral home, 2942 S. Wentworth. Interment was in Lincoln cemetery.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

GEORGE W. HAYS: A REPRESENTATIVE MAN OF OHIO

There are several men in the history of the state of Ohio who have attracted national attention. Among them were Negroes. One of the most important Negroes is our hero whose sketch we present this week. He took a very active part in the history of the state of Ohio and served it

in many capacities. This outstanding citizen was George W. Hays.

George W. Hays was the youngest son of Joshua and Anna Hays. We are told that his father was a Creole. It is difficult to tell whether he was of French or Spanish extraction or whether he belonged to that group of persons in Louisiana called Creoles, who are mulattoes.

Whatever the facts are he was a free man and that gave him privileges which he would not have had as a slave. His mother was the daughter of an Indian squaw and a Negro. There were seven children as a result of this union and the subject of our sketch was the youngest son. George W. Hays was born in Louisiana in 1847 on the eve of the Civil War. The great issues which made for the Civil War were being focused.

Children Become Slaves

The status of the children was established by the status of the mother. George W. Hays' mother was a slave which made all her children slaves. This caused young Hays to become a part of the slave system. In this system he grew to manhood and saw many of the aspects of the system. When Hays was only seven years old he was taken with the family to Franklin county, Ky., where he remained until the fall of Fort Donelson which occurred on February 16, 1862.

This event changed the outlook of his whole life as and on the lives of many Negroes who were being emancipated by the success of the Union Army. In many cases Negroes were pressed in the army by the retreating Confederate Army. George W. Hays was pressed into the Confederate Army on General Floyd's retreat. He remained with this army from February to Sep-



SAVAGE

At the time he joined the Union Army he was only 15 years of age and was much too young for regular service, but was assigned as an attendant to the officers.

He remained with General Negley's Army and was with it when it joined Sherman's Army. He had the experience of being a part of Sherman's army when it marched to the sea. Hays remained with the army of the United States until 1865 when he was mustered out.

Begins His Education

George W. Hays left the army and went to New York city to seek

work but he also hoped that he might at the same time begin his education which he had not been able up to this time to begin. He secured a job as a waiter but it gave him a chance to use the books which were available to him. He moved from New York to Cleveland where he entered the public schools which was a new experience for him.

In 1867 he moved from Cleveland to Cincinnati where he secured employment as a waiter in that city. He never forgot his study and whatever leisure time he had he used it for study. He was always interested in improvement.

In 1869, he joined a surveying party under the command of Colonel Albert of the United States Engineers and assisted in a survey of the southwestern part of the country. The specific territory which this party surveyed was the Grand River district in the Indian territory and the course of the Arkansas River to Little Rock when the field part of this survey was completed. Hays returned to Cincinnati where he continued his quest of an education by entering the public schools.

In 1871, he was appointed as an attache of the United States Circuit Court and the district federal court where he remained for more than a quarter of a century. He worked under many of the men who served as judges in those courts during his period of serv-

ice. George W. Hays was appointed in April, 1890, by Governor James E. Campbell as a trustee of the Ohio Institute for the Blind and was reappointed by three other governors, McKinley, Bushnell and Nash. McKinley became known for his conservative attitude on the tariff.

He believed that the way to property was a high tariff and became known as the high tariff man. The President had great confidence in George W. Hays. He was also appointed trustee of the Orphan home for colored children in the city of Cincinnati which position he served for several years.

George W. Hays was active in church work. From the time he moved to Cincinnati he connected with the Union Baptist church and served as a member of the trustee board. He served at different times as superintendent of both Union Baptist Sunday school and the Calvary Baptist Sunday school. Hays was a member of several of the fraternal organizations which he served in many capacities.

George W. Hays was a man of distinction and was a definite influence on the city of Cincinnati and the state of Ohio.

"Our People"

By Melvin Tapley

PAST DECISIONS

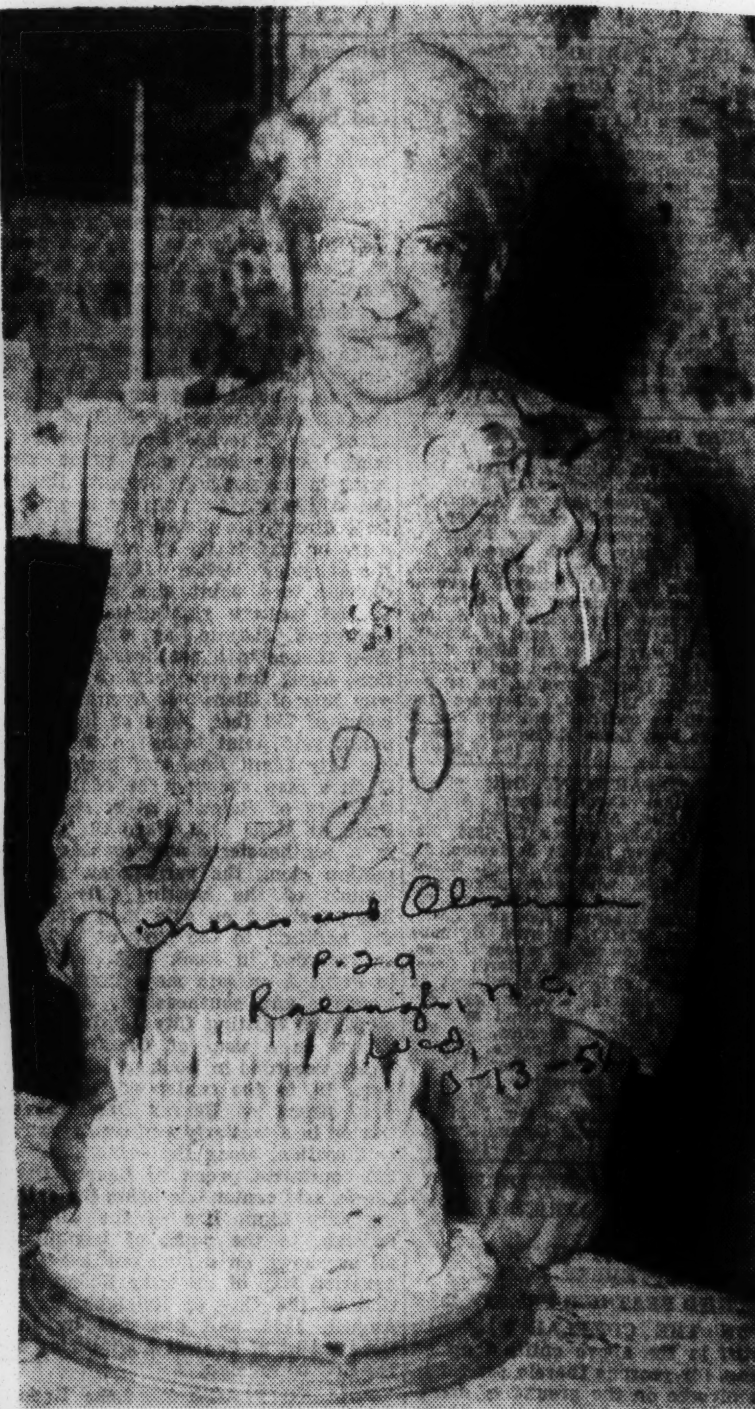
OF THE SUPREME COURT

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DRED SCOTT *Charbona City*

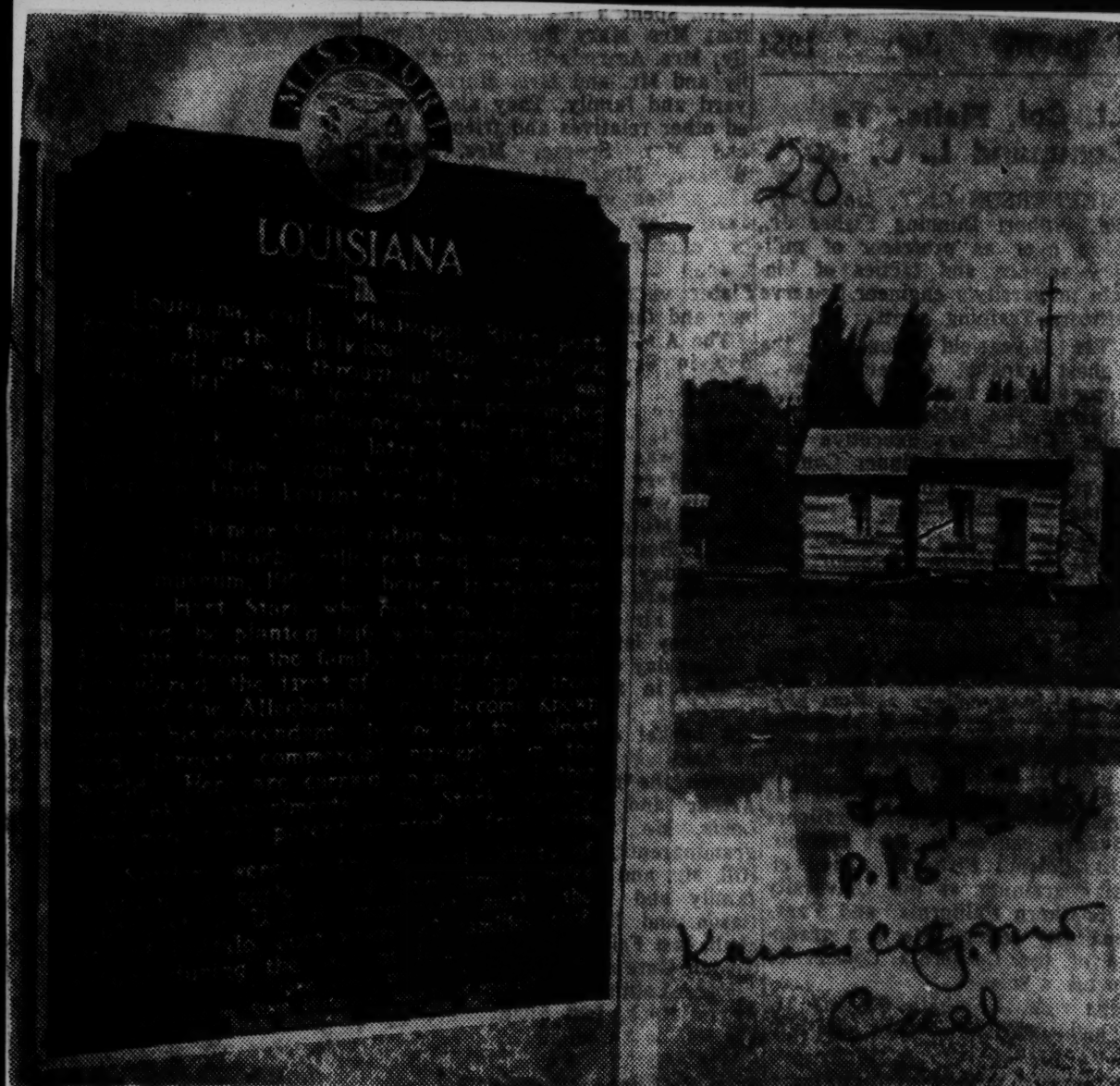
WHEN SCOTT WAS TAKEN FROM SLAVE TERRITORY INTO A FREE STATE A SECOND TIME, HE INSTITUTED A SUIT FOR HIS FREEDOM. THE SUPREME COURT DECIDED THAT WHEN THE CONSTITUTION WAS ADOPTED, NEGROES WEREN'T REGARDED AS CITIZENS... CASE DISMISSED!

2/11/54
PLESSY vs. FERGUSON

SUPREME COURT UPHELD STATE JIMCRO LAWS REQUIRING SEPARATION OF RACES IN TRANSPORTATION



NEARS 100TH YEAR—Mrs. Rebecca Andrews of 1318 Oberlin Road, Raleigh, who will celebrate her 99th birthday anniversary on Friday. A native of the Capital City, she was born in a family owned by the Mordecai-Cameron families, and was freed at the close of the Civil War. Mrs. Andrews is the mother of five children, four of whom are living: David W. Andrews, with whom she resides; W. E. and F. B. Andrews, both of New York City and Mrs. Bessie Wright, also of New York.



HISTORICAL LANDMARK.—The historical plaque shown above relates the history of the Stark cabin in the background and other historical facts related to the town of Louisiana, Mo. The cabin was opened in 1952 as a museum honoring Horticulturist James Hart Stark, pioneer whose descendants now claim the world's largest nursery which made the Delicious apple world famous. The plaque also tells that Lloyd C. Stark, former governor of Missouri, 1937-1941, lived in Louisiana, as well as the famed Champ Clark, one-time speaker of the U. S. House of Representatives.

Ike Salutes Ex-Slave on Reaching 100

Mrs. Sally Markley celebrated her 100th birthday yesterday and received greetings from President and Mrs. Eisenhower and a cake from Mrs. Robert E. Lee III.

Mrs. Markley, a former slave, comes from a North Carolina family that is widely known and respected in North Carolina. A number of prominent politicians have summer homes near her home at Flat Rock, N. C. where she lived until about a year ago.

Mrs. Aline Wilson, 1323 Q st.

Mrs. Markley's daughter, quaintance of Mrs. Markley, with whom she now lives, said Mrs. Lee is the widow of General Robert E. Lee's grandson.

yesterday that some of these friends must have informed the President of her mother's birthday.

President Eisenhower wrote: "Please accept my sincere congratulations upon your birthday. May good health be yours through many more happy years."

Mrs. Eisenhower wrote, in part: (your birthday) "will be a most exciting and happy time for you. I know—full of countless interesting and fascinating remembrances . . . How proud you must be of your fine family . . ."

Mrs. Markley has 14 children, 18 grandchildren, and 31 great-grandchildren.

Mrs. Lee, who has a summer home near Flat Rock, is an ac-



IKE MEETS 104-YEAR-OLD COLORADAN.—President Dwight D. Eisenhower, on a week-end fishing trip to Boulder, Colo., meets a former slave, James Winn, born in Missouri 104 years

ago, who is now a resident of Boulder. Left to right, President Ike, Governor Dan Thornton of Colorado, Mayor John D. Gillespie of Boulder and Winn.

Bury for Woman
NASHVILLE, Tenn. (ANP)—Funeral services for Mrs. Mary Kelley, 114-year-old former slave, were held here last week at Hill's Tabernacle.

Bury Matriarch at 105

NATCHITOCHES, La. — Funeral services were held here last week for Mrs. Julia Edwards, 105, who died at the home of her daughter, Mrs. Marie Miller. The deceased was survived by seven of nineteen children, three grandchildren, eight great-grandchildren and eight great-great-grandchildren.

Crenshaw Ex-Slave Dies At Age 106

Special To The Advertising Journal

LUVERNE, Ala., Aug. 25—Funeral services for "Aunt" Liz Pace, believed Crenshaw county's oldest citizen, were held today from the Sweet Water church.

The old Negro who could recall having been sold as a slave on two occasions, was 106 years old to the best of her recollection. She was separated from her family during her childhood and believed they were sent to South Carolina. She could remember drawing water for northern troops during the War Between the States.

LaPlata's 'Uncle' Daniel Cole, Born in Slavery, to Be 110 Soon

Celebration Planned Sept. 2; Remembers Civil War Shooting

Special Dispatch to The Star

LA PLATA, Md., Aug. 23.—In a little cabin down the road from here there will be an important celebration on September 2.

"Uncle" Daniel Cole, born in slavery, will be 110 years old on that day.

"Uncle" Daniel, a highly respected member of Southern Maryland's colored community, can remember hearing the Civil War guns boom across the Potomac.

That was when he was a boy and was still living on the plantation near Chaptico. He and his family belonged to George Maddox, and he continued to work on the farm there after the war.

"Uncle" Daniel said he can remember hearing about Abraham Lincoln. But he hasn't been one to travel much—worked too hard—and he never visited Washington.

Most of his life, "Uncle" Daniel worked on farms or as a carpenter. Now he spends his days sitting out in front of his little house on a four-acre plot near Newtown and watching the tobacco grow, that his son, Frederick, has planted.

"Uncle" Daniel bought his land in 1927. He has the deed close at hand so he can show it to visitors, and he is proud of being a property owner.

He lives with Annie, his second wife. They have 11 children, three of them living in houses on his land. He had 10 children by his first wife, who died many years ago.



"UNCLE" DANIEL COLE.
—Star Staff Photo.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

Binga Diamond AN OUTSTANDING ATHLETE

One of the outstanding runners of the first and second decades of the 20th century is the subject of our sketch this week, Binga Diamond. He, of course, made his name important in many other endeavors and still carries on in the medical profession in New York.

Binga Diamond was born on December 27, 1891, in the city of Richmond. He was the son of Dr. Samuel Henry and Jessie Carnelia Diamond. His father was a practicing physician in the city of Richmond, where his son spent his early years.

Young Diamond attended the public schools such as were available in his native city. These schools were in no way comparable to the white schools. In Virginia there was a great difference between the smudged spots on the white schools and the Negro schools. In many places the terms were shorter and were as poor as the buildings.

In the buildings were furnished and there were teachers regardless of their qualifications, the state and the cities in Virginia. It they had done all they were expected to do. It was in this kind of situation that young Diamond began his education.

Receives M. D. Degree

Virginia Union university was located in Richmond and at that time it carried high school as well as college work. Those persons who did not desire to attend Armstrong high school could prepare for college by attending the Wayland Academy, the secondary department of Virginia Union. Here young Diamond spent a while in his quest for education. He also attended Howard university for a short time. He completed his education at the University of Chicago where he was awarded the B. S. in 1917 and the degree of Doctor of Medicine from the Rush Medical school in 1921.

His career in track began when he was attending Howard university. At that time, these contests were held under the auspices of the International Scholastic Athletic association. One authority on Negro sports said it was here

that he proved to himself that he had record-breaking possibilities. This experience gave him the idea of his own ability.

He moved to Chicago and immediately went out for the track team. It was while there that he made the great records which made him famous throughout the track world. He equalled the record made by Ted Meredith which had been established at 47.4 sec. for the 40-yard dash. He took this so much as a matter of course, he never appeared for the effort officially. There were many who felt that if he had put up greater effort he could have broken the world record. He proved that he was one of the great runners of history. He was for three years Western Inter-Collegiate Conference champion and won his letter in track from the University of Chicago. The year he reached his greatest stardom was 1916.

This great quarter miler was interested in medicine perhaps because he had been around medicine in his early life. He was interested in electric therapy and X-ray.

Army Calls Him

At the time he was finishing his college work, World War I broke out and he, like many others, had to give up his education in order to enter the armed forces. During that conflict he served eight months overseas as a first lieutenant with the 370th Infantry and the 8th Illinois National Guard, which was famous in all parts of the United States. In Europe it gained more acclaim for its daring and achievements on the field of battle.

years been an active member of the Baptist church. He is distinguished because he was one of the first outstanding members of the Negro race who made a record on the cinder path.

In this hospital, he has served as chief of the Therapy department. In 1931, he organized the Emergency Industrial Service, which was the only workman's compensation clinic in Harlem.

Dr. Diamond has been interested in many religious and civic enterprises. He held membership in many of the well-known fraternal organizations and also in a college fraternity. He has from his early

In 1938, he was decorated by the Republic of Haiti as Chevalier of the National Order of Honor and Merit for service rendered following the Haitian disturbance of the previous year.

In spite of these other efforts, he was interested in medicine and in this field he has worked for a long time and is still working. He is a member of the medical staff of the National

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

WALLACE A. BATTLE—A Southern College President

There are many Negroes who have become educational leaders in the South but one of the most significant was Wallace A. Battle. He went to one of the rural areas of the South and attempted to put education in the reach of the Negroes in the central section of Mississippi, where at the time there was not a single high school.

As late as 1917 there were not many high schools in the whole southland supported by public funds. The secondary education that the Negroes in that section were able to secure had to be furnished by the private academies and secondary schools. It was the effort to remedy this situation which forced this young Berea college graduate to cast his lot in Mississippi.

Wallace A. Battle was born on a cotton farm near Hurstbaro, Ala., May 10, 1872. He belonged to a family which had 13 children in it. The parents were illiterate but like most Negro parents they wanted their children to secure an education and did what they could in that direction. The grandparents on both sides were slaves.

Three of these grandparents had gained their own freedom by purchase which shows some indication of the thrift of his grandparents. He was the son of Augustus and Jenetta Battle who lived at the small agricultural community mentioned above. His father had been born a slave and was sold on the auction block for a fancy price. He brought more than the usual price of \$1100 when it was known that he was honest and would work.

School Three Months

Wallace, like other Negro rural children in Alabama, attended school only three months during the year when they could be spared from the farm work. He said that in this way he was able to learn little. In 1888 he entered Talladega, where he remained almost a decade. This, of course, is understandable for the reason that he had to enter the elementary school. At that time in Negro education most of the colleges and universities had secondary departments and a considerable number had elementary departments. Wallace A. Battle remained at Talladega until he had finished the freshman year.

The Spanish-American war was going on and this young college

student decided to enlist and fight for his country. In this, he was disappointed, for he was rejected because of his feet. In that war the army was much more concerned with one's feet than in any of the wars which have followed. Since he could not enter the military service, Battle decided to finish his college course.

Goes To Berea

Young Battle felt he could not learn much from a professor if he could get from him only what was given in the classroom. Even though this was a Negro college in which white men carried on missionary work, he was not invited into their homes. He knew nothing of their social life which he desired to know because of his own restricted background. He selected for his school, Berea college, which had been founded in Kentucky by John G. Fee. Here every man was every other man's brother. Several Negroes who have become prominent as leaders were graduates of this college before Negroes were excluded by the laws of Kentucky.

This student refused help but desired to work his way through school. He secured a job as bell-ringer, which he kept while at the school. He worked most of the time and had little time for general reading. This injured his scholarship in most of his subjects, save Greek. His record does not show that he was a brilliant student but this, of course, is understandable.

He graduated in June, 1901, with the degree of A.B. He says the faculty had mistakenly designated him as one of the speakers. This was of importance because in the midst of the delivery of his speech, he forgot it. He came to the conclusion he would never again attempt to commit a speech to memory, but would organize it. This habit he kept the rest of his life.

Found A College

Wallace A. Battle went from Berea to the rural section of Mis-

issippi and organized the Okalona Industrial college. This was the time when industrial education was in vogue. This community was then, as now, rural and most of the students who attended the school were day students. Now many of them are transported by busses. The name was changed later to Okalona Industrial school. This was a non-sectarian school depending upon student fees and gifts. In 1921, the institution was affiliated with the American Church Institute for Negroes, a corporation of the Episcopal church. The name was also changed in 1946 to the one by which it is known now, Okalona college.

Had Great Influence

During the history of the institution there has been hostility by some of the white citizens. The larger number have favored the school and that is the reason it could stay and develop. There is no denying that the diplomacy of Wallace A. Battle played a large part in favor of the school. There were times when no Negro in Mississippi had more influence than Wallace A. Battle.

In 1907, after 25 years he gave up the presidency of the college and became field secretary of the American Church Institute of the Episcopal church, U. S. A. His duties were to assist in supervising the Negro schools in the eight southern states. In this position he was the first Negro to become a general staff officer of the Episcopal church.

Dr. Battle was constantly in demand as a speaker and was active in educational and uplift movements. He was president of the Mississippi State Teachers association for four years. He was also founder and president of the Welfare League of Okalona.

Dr. Battle was many times not understood by the rank and file of the Negroes in the country but to understand him one would have to understand the surroundings where the school is located. When his biography is published by his wife we shall understand him better. I think then we will consider him a great man and a true leader, who until his death felt that the race had to work out its salvation wherever its people happened to be.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

HENRY ALEXANDER HUNT,

A Southern Educational Leader

One of the influential educational leaders in the South was Henry Alexander Hunt who spent most of his life in the work of improving the educational welfare of the Negro. He worked most of his years in the state of Georgia among the people he had known from childhood. Some writers speaking of him said he was one of the most useful men of the race.

Southern Educational Leader

Henry Alexander Hunt was born in 1857 on Hun Hill in Hancock County, Georgia. This was on the eve of the Civil War but he grew up largely after the Negro had been emancipated. He was probably well acquainted with the hardships of slavery but undoubtedly escaped it personally. But he faced the problems which the Negro had to face after and during the period of Reconstruction.

In his quest of an education he got what he could in his own community. It was a struggle for in most small towns schools had not yet been developed for Negroes and where they were developed they were very inferior. In these schools, young Hunt secured all the education possible. He later entered Atlanta university where he studied and graduated with distinction.

Taught at Biddle

His first job was as a teacher at Biddle university, the name by which Johnson C. Smith was then known. Hunt made a good impression but this was not where he made his greatest contribution to Negro education.

There was established at Fort Valley, Ga., the Fort Valley High and Industrial school. In 1904 Henry Alexander Hunt came to the school as its principal. He was vitally interested in the Negro people of Georgia and wanted them to improve. Mr. and Mrs. Hunt in their first years at Fort Valley did much of the work now done by the Jeannes teachers. At that time this useful fund had not come into existence.

Mrs. S. O. Moore, who was a student at Fort Valley in 1907 gives us an account of the work done by Professor Hunt and his wife. They took a very active part in the uplift of the community. His wife made an effort to improve the home by giving home demonstration on how to make better use of the vegetables and fruits which were and could be developed

in the home and on the farms of the neighborhood.

Professor Hunt helped his wife in her work at first but turned his attention later to getting a farm demonstration agent. He felt that the great need of the Negro was to get better results from his farming. The Negro in the South was for the most part an agricultural worker, either operating his own farm or working on the farm of others. In either case he could improve his condition if he knew better farming methods.

Interested in Tenant Problems

One of the problems Professor Hunt took seriously was the plight of the tenant farmer. He worked with this group and made Fort Valley college a part of his agricultural venture and the education of the Negroes of Georgia. This might well be called the people's college for it was set up to serve the Negro people of rural Georgia.

This idea Henry Hunt always kept before himself and made many efforts to have the people served by the college at Fort Valley. He gave more than a quarter of a century of his life to the Negro people of Georgia. He was awarded the Spingarn medal in 1931 for 25 years of modest, faithful, unselfish, and devoted services to the people of his native state.

Henry Hunt remained at Fort Valley until he was selected by the treasury of the United States to work with the Credit Union and to expand it among Negroes. This was of great importance to Negroes. It gave them a chance to secure small loans to tide them over many situations when it would have been difficult for them to get help. This was also a means of saving with small amounts. These were the projects which were dear to him. The last years of his life, he devoted to the Credit Union and his college which might be called the people's college.

Henry Hunt gave his life to aid the Negroes of Georgia. Fort Valley college, now one of the schools

supported by the Peach state, is a monument to the effort of this great and important man. He did what he could to uplift the Negro by urging him to get a better education and at the same time acquainted him with better ways of saving his money. This was a man who gave his life in the service of mankind.

St. Peter Claver, Apostle Of Negroes, Sacrificed Self For Slaves 1654 A.D.

BY LEO F. WEBER, S.J.

Sept. 8 of this year will mark the third centenary of the death of a Spanish nobleman whose life was spent working among the wretched slaves of the city of Cartagena in Colombia, South America.

Peter Claver was born in Catalonia in 1580 and lead the life of a normal Spanish youth until Aug. 7, 1602. On that day he entered the novitiate of the Society of Jesus. This step brought to fruition his own ardent desire and at the same time fulfilled a secret wish which his parents had made at the time of Peter's birth.

In 1610 Peter Claver, not yet ordained a priest, was sent to the mission of Cartagena, South America. Here he studied his theology and was ordained in March, 1616.

Even during these first years at Cartagena Peter Claver had manifested extraordinary interest in the plight of the African slaves who were being poured by the thousands into the plantations and mines of the wealthy landowners. It was not surprising, then, that after he was ordained, he was assigned by his religious superior to work among the slaves.

WHEN A SLAVE SHIP arrived from Africa laden with its human cargo, Father Claver constituted a reception committee of one. He awaited with eagerness the opportunity to board the ship and descend to the filthy hold where 200 or more slaves lay herded together like cattle.

So hideous was the sight, and so repulsive the odor that others who ventured to the entrance fainted and had to be borne away. Only the humble missionary forced himself to go on. For hours he knelt in the filth ministering to the half-dead slaves, washing their wounds and feeding them from the basket of food he had begged in the city.

After the cruel kidnapping in Africa, the inhuman herding in-

to the hold of the ship, and the brutal beatings dealt out to them during the journey of several months, the slaves found in Peter Claver a real angel of mercy. He was the only friend they had seen since the sudden departure from their villages; and in many cases he was the only friend they would find in their new existence.

AS SOON AS PERMITTED, Peter got the slaves off the ship, carrying the sick and dying himself. He had prepared for them as comfortable a lodging as possible in the vile slave huts erected by the traders along the beach. Here he cared for their wounded bodies, and instructed them in the things of the soul until the day they were auctioned off in the market-place.

It is estimated that during the 38 years between the ordination of Peter Claver and his death he baptized no fewer than 300,000 slaves. This in itself would constitute a lifetime of work for an ordinary person, for a great deal of instruction had to precede the reception of Baptism. The slaves had not so much as heard the name of Jesus before it was taught them by Father Claver. And yet the work of instructing and baptizing these new arrivals was only a part of his work. He traveled from plantation to plantation, and from mine to mine administering the sacraments to his young Christians. He sat for hours listening to their problems, helping them to understand that a kind Providence had not neglected them even though their masters became cruel and brutal.

PETER CLAVER heard confessions for several hours every day in his stuffy little confessional in the Jesuit Church of St. Ignatius. He was on call day and night to bathe the feverish brow of some one of his slaves, or to administer the last sacraments of the Church to one about to go to a better life.

During all these years the Apostle of the slaves tormented his body with disciplines and penances that would stagger any ordinary man. He allowed himself no more than three or four hours of sleep on a hard board at night. These were the necessary means of winning graces his beloved slaves needed to continue faithful to the religion he had taught them.

WHEN AS A YOUNG PRIEST Peter Claver pronounced his final vows as a Jesuit, he added an extra one—to be "a slave of the slaves forever." And such he was until finally he contracted the plague which had broken out among the slaves at Cartagena. His tired and wasted body was no longer able to withstand the attack of the germs he heeded so little as he moved about in the miserable hovels of the slaves. Peter Claver was forced now to take to his bed. But his stout heart would not yet give up—the slave ships were still coming in, the work was not yet finished. It was this determination to rise again that kept him alive on his bed of suffering for the next four years. But the Lord saw fit to require no more work of his servant, only his sufferings were to be offered now. Finally on Sept. 8, 1654, the "slave of the slaves" was called home to his Master.

DURING THE LAST DAYS of his life, Peter Claver's beloved outcasts flocked to the Jesuit College and demanded entrance to the room of their Father. The Jesuit Superior, thinking only of the comfort of the dying man,

forbade it. The slaves however gained entrance in spite of the Jesuits who stood guard at the door. They flocked in large numbers, and knelt in hushed and mournful silence around the bed of their unconscious friend. His room was stripped bare of everything movable as the slaves picked up relics of the man they believed to be a saint. In the meantime the soul of the humble Peter Claver slipped away to the reward he had so well merited.

Peter Claver was beatified by Pope Plus IX in 1851 and was canonized a saint by Leo XIII on Jan. 3, 1888. In 1896 the same Pontiff named Saint Peter Claver the Universal patron of all missions and missionaries among the colored. His feast is celebrated on Sept. 8.

ledge he considered necessary. His conception of an education was to learn to read. At the time, there were no schools for Negro children in North Carolina. It was a violation of the law to teach a Negro his alphabet.

Young Turner was somewhat fortunate because he was able to secure a spelling book from an old white lady and a white boy with whom he played. He learned the alphabet and how to spell two syllable words. This went along until one day the father observed his son instructing Turner and reminded both the boys this must cease for it was a violation of the state law and he promised his son severe punishment if this act was repeated.

Turner found there an old man who did not know any letters but was a wonder in sounds. Turner

young men the words and the old gentlemen would give him the correct pronunciation. They were almost through with the Webster spelling book when his teacher was moved to another plantation.

A Sunday Teacher
This young man's mother was so anxious that her son should

Know Your History!

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

BISHOP HENRY McNEAL TURNER
Twelfth Bishop of the A.M.E. Church

The subject of our sketch this week is one of the outstanding churchmen in the period between the Civil War and first decade of the twentieth century. He grew to manhood in the period when the slavery issue was the most absorbing question before the people of the United States. It was being felt in all sections of the nation and it was a time when the fight for the union was constantly in the forefront while those who were interested in keeping slavery as a source of labor argued for states' rights. It was one of the most important periods in our nation's history.

This young man was born near Newberry Court-House, S. C., February 1, 1833, but this is not the only date given. Some have said it was two years earlier, on February 1, 1831. This is not at all surprising, for not all free Negroes were not able to keep accurate records for in many cases they could not read and write. Henry McNeal Turner was the oldest child of Howard and Sarah Turner.

Had Some Privileges

He grew up in South Carolina with some privileges because he was a free person of color. He did not have a father to give him the protection which he needed. Young Turner was hired out to those persons who imposed hard labor upon him. He worked part of the time in the cotton fields of

South Carolina and in a blacksmith shop where he served as an apprentice. He never learned to like it and left that field as soon as he finished the period of his apprenticeship, which was four years.

His case was considered a hard one because he realized he was a free born Negro and could not be legally reduced to slavery. He made up his mind when he was very young that no white man should scar his back and he whipped almost every owner who attempted it. Whipping Negroes was the order of the day and men and women were whipped in his presence very often.

Young Turner dreamed he was to be a leader of his people but realized that he must have an education. The problem for him was to find how to secure the know-

study, she secured a white woman to instruct him on Sunday. This did not last long. Soon the young woman was threatened with punishment under the law and had to give it up. He now kept up his study as best he could but it was difficult. He soon was able to get help from an unexpected source in his quest for an education. He called it his "angelic teacher" but it was probably his own effort.

Whatever the facts were in the morning he could understand the things which he had not been able to comprehend the night before. By the time he was 15 he was employed in a lawyer's office. Young Turner had such a marvelous memory that he could take long messages and give them without any effort to another lawyer even though they contained legal terms. This was considered unusual for a common Negro. This ability caused many of the lawyers to be interested in his effort and they were willing to explain everything to him he did not understand. This was a continuation of his education and he kept on reading books.

Called To Preach

In 1867, he went to New Orleans and met Rev. W. R. Revels, M. D. and transferred his membership from the M. E. church in South Carolina to the A.M.E. church. He now felt he was called to preach and was admitted to that calling by the Missouri conference in 1868. He was transferred from the Missouri Conference to the Baltimore conference by Bishop D. A. Payne and was assigned to a small mission. He had some ideas and much oratory but knew little of the English language. When he was severely criticized, he began to work on his grammar. He studied Latin, German, Greek, and Hebrew and always kept on with his study.

He was consecrated an elder in the A.M.E. church and was later appointed as a chaplain by President Abraham Lincoln. He was the first commissioned chaplain of the Negro race. Chaplain Turner was mustered out of that service in 1865 but was later assigned as chaplain in the regular army by President Johnson. Rev. Turner did not remain long in the Army for he felt the church needed him more than the government. He devoted his effort to building churches and organizing schools.

Rev. Turner took part in the politics of the times. He was a member of the constitutional convention of Georgia in 1867 and a member of the legislature for two towns. From this post, he was made postmaster of Macon, Ga., but soon gave it up. Then he was made inspector of Customs, a post which he filled with success.

Ex-Slave, 100, Dies At Home In Kannapolis

KANNAPOLIS, N. C. — Mrs. Madina Cauthen, 100, former slave of Lancaster county, S. C., died recently at the home of her daughter, Mrs. Volda Allison, of 424 James Street. Mrs. Cauthen, who came to Kannapolis 19 years ago, was a member of Marable Memorial Church.

Besides her daughter, Mrs. Allison, Mrs. Cauthen is survived by three other daughters, Mrs. Ida Allen, of Buffalo, N. Y.; Mrs. Sallie Cunningham, of Welch, West Va., and Mrs. Isabel Thompson, of Baltimore, Md. She has three sons, John, of Lancaster county, S. C.; Robert, of Buffalo, N. Y., and Ed Cauthen, of Kannapolis, N. C.; a brother, Albert Moses; a half sister, Mrs. Sally Scott; 50 grandchildren, 22 great grandchildren, and nine great great grandchildren.

Rites For Woman 114 Years Old

NASHVILLE — (ANP) — Funeral services for Mrs. Mary Kenley, 114-year-old former slave, were held here last week at Hill's Tabernacle. Born in 1840, Mrs. Kenley often liked to tell stories of happenings she witnessed during the Civil War.

Said to have been this city's oldest citizen, she was honored by the staff of Napier Homes with a birthday gift last March.

Mrs. Kenley reportedly was active to the last; however, her vision and hearing was beginning to fail her. Survivors include a daughter, Miss Louise Kenley of Nashville; two sons, Will and Jack, of Winchester, Tenn.; three granddaughters, two great granddaughters, one great-great-granddaughter, 13 nieces and 12 nephews.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

LEWIS BAXTER MOORE

An Early Student of Education

One of the early students of the study of scientific education was Lewis Baxter Moore. Education as it was emphasized at Howard university at that time was far different from what it is today. This was the period of the historical study of education and an effort was made to use the methods of history and in some cases the other social sciences in the study of education which was the way it was being studied at that time.

The use of tests were not then in use as they are today. In this emphasis of the study of the methods of teaching, Dean Lewis Baxter Moore was one of the leaders.

Lewis Baxter Moore was born September 1, 1866, near Huntsville in Madison county Ala. At the time he was born, the Civil War had just closed and schools were just being established for Negroes. His family, like most Negroes, was not able to give their son much help in his quest for an education. He prepared for his college work in the elementary schools of Huntsville.

His college work was carried on at Fisk university where he was able to pay for much of his education from money he received for preaching in and around Nashville. He was like many who through that period desired an education and were willing to sacrifice for it. Many of them depended upon employment in the summer and part time jobs in the winter to pay expenses and this is the kind of thing this ambitious young man was willing to do to secure the goal he had set for himself. He was graduated from Fisk university with the degree of A. B. in 1889 which marked one stage in his development.

He was by no means satisfied with his education but wished to push on. Fisk at that time, as it has remained since, in the forefront of Negro education but he was determined to secure more than Fisk at that time could offer. Lewis Baxter Moore moved on to Philadelphia where he became secretary of the Y.M.C.A. but never lost sight of his idea of academic achievement.

He majored in Greek and minored in Latin and was one of the classic scholars of the Negro race. He was granted the master's degree by Fisk in 1893 for work he had done in the summer at Clark and the University of Pennsylvania.

but the degree of doctor of philosophy was not granted until 1899.

Dr. Lewis Baxter Moore came to Howard university in 1895 and prepared for his work. He was for a year instructor in mathematics, english and history in the preparatory department which was then called the academy. He was for two years professor of Latin and literature in the college department. He was next given Pedagogy as a part of his teaching load along with Latin. This was really the field in which he made his greatest contribution.

The department became so popular that it was necessary for the trustees to set up the Department of Pedagogy with Lewis Baxter Moore as the dean. The department kept this name only two years and was later known as the Teachers' college. The dean thought of this college as a pattern of Clark university established by G. Stanley Hall at Worcester.

Mass., where Lewis Baxter Moore had studied several summers.

The Teachers' college at Howard university started out as a graduate school but the enrollment fell off. It had been hoped that the school would be on par with theology, law and medicine. The reason it did not prosper, the curriculum was too high for those who desired to study there at that time. There was only one thing which could be done if the college was to stay in operation and that was to reduce it to a four-year college and place emphasis on the social sciences. In this capacity the enrollment increased over the college of arts and sciences. It had connected with it both an elementary practices school and a kindergarten. In this school preparation for teaching was paramount. Many of those subjects taught were the same as those taught in the college of arts and sciences.

The trouble here was a contest between these two colleges giving in many instances the same sub-

jects. This was considered too expensive and unnecessary duplication, so the trustees eventually combined these by making education a department but, but this was after Lewis Baxter Moore had left the university.

Dean Lewis Baxter Moore taught psychology and philosophy for many years. He had been interested in the ministry and was ordained in the Congregation church in Washington in 1908 and was the regular pastor of the People Congregational church of Washington. During the summer of 1906, his congregation gave him a trip abroad during which he studied the educational systems of England and Germany. Education had now become his first love.

In 1917 he was made a member of the executive committee of the American Missionary association which he served until 1922. He was the first Negro to serve in that capacity. During World War I, he was on leave from his duties at Howard to lecture under the auspices of the National Commission of Church on Moral Aims of War and served as regional director of education for the National Security League. From 1920 to 1921 he was national field executive of the Lincoln Reserve Life Insurance company, Birmingham. He was also president of the L. B. Moore Saving and Investment corporation. All this indicates his interest in business as well as education.

He resigned from the university in 1920 and at the time of his death he was Pastor of a Congregational Church in the City of Philadelphia. Dr. Lewis Baxter Moore was one of the early scholars in the field of education and for many years was the only doctor of philosophy on the faculty of Howard university. He needs to be better known.

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— THE NEGRO PIONEERS IN THE WEST —

It is indeed something of more than passing importance that we speak about the western pioneers. When we think of this vast western territory stretching between the Mississippi river to the Pacific ocean we recognize the greatness of this domain, brought to this country by the Louisiana Purchase, the Mexican War, the Oregon Treaty and the Gadsden Purchase.

After the acquisition of this region there immediately arose a great desire to explore and settle this land. Missouri was in the central part of the country going from North to the South and most of it lay about 36 degrees and 30 latitude. It was located on the Mississippi and traversed by the Missouri river. It was located on the principal water system from the east to the west which made it the center of the Westward movement.

From its little town of Independence, the two principal highways to the west, the Oregon and Santa Fe, had their beginning. With Missouri situated as she was, it is not at all surprising that Missouri is called the Mother of the West, for a large part of the population of everyone of these western states came from Missouri.



DR. SAVAGE

All Races Join Caravan

In the settlement of this vast territory, all races and nationalities joined the caravan to the west. There were of course many motives and several factors which attracted them. In spite of the invitation to all the world to come in and settle this domain because Uncle Sam was rich enough to give them all a farm, we should not have expected to have found many Negroes in this distant land.

The first reason was that slavery flourished where there were staple crops such as cotton, tobacco and rice and the West did not have such commodities. In that case, there could be little need for the Negro's service; secondly, there was a belief that the very nature of the country

was not conducive to the welfare of the Negro or to those who owned him. This same idea had been expressed that there could be no slavery in the West, when the compromise of 1850 was before the United States Senate.

Clay, while speaking upon that measure, said to the South, "You have what is more than a thousand Wilmot Provisions. You have nature on your side." Webster, speaking on the same act, said, "California is free and in all probability Arizona and New Mexico also." This same idea was expressed by a modern authority on the southwest, Dr. Charles W. Ramsdell of the University of Texas who said the Negro was not used in the uplands of Texas, either on the farms or in the open cattle ranges, but his service was used in some cases as a mechanic. If these authorities are correct, one would not expect to see many Negroes, certainly not many Negro pioneers. The Negro, some said, just was not a pioneer.

But There Were Some

In spite of all the evidence given, there were some Negro pioneers. Peter Biggs was a pioneer in the barber trade in the city of Los Angeles. He came to the Pacific Coast as the body servant of an army officer who had purchased him at Fort Leavenworth. Peter Biggs was left in California when the Mexican War closed and his freedom was recognized because slavery had been abolished in Mexico by law and California, having been a part of that country, did not recognize slavery.

This enterprising man assumed his freedom and opened up a business. His was the only barber shop in the town which catered to Americans. His shop was not the best but because he had a monopoly he was able to charge fancy prices. A shave cost the customer 50 cents and a hair cut

75 cents, but that was cheap as compared to what is charged for the same work on the Pacific Coast today. This Negro barber was having great success with his business until a French barber came to town who knew more of the technical aspects of the trade than Peter, which caused Biggs to reduce his prices.

He inserted an advertisement in the paper which said that he was reducing his price to keep pace with the times. Shaving had been reduced to 12 cents and hair cuts 25 cents, which was a considerable reduction from his former prices. He further offered to do any kind of work, cleaning, polishing, hauling, or anything of the kind in order to make a livelihood.

The effort to survive was difficult, so Peter Biggs finally disappeared almost as mysteriously as he appeared, but he was one of the early pioneers and exerted a definite influence on the history of Los Angeles.

There were pioneers in other parts of California who helped to prepare for the countless thousands who were to follow to the coast and the inland empire. The first permanent settlement in the San Bernardino Valley was made by the Mormons. The San Bernardino Valley is the great orange section of California and the city of San Bernardino is the orange capital, and here it is that the great California orange show is held every year.

With this Mormon colony when it came to southern California were two Negro pioneers, Grief and Toby Embers, who belonged to Bishop Crosby Embers. Grief Embers was the bugler and it was his duty to call the men to all assemblies and exercises. Toby Embers was a teamster and did jobs about the colonies. The men settled in southern California and became not alone the first families in the state but among the best known.

Came With Mormons

Another Negro who came with the Mormons in their trip from Salt Lake City to the Santa Anna River settlement was Charles Rowan, a free Negro. He was a teamster and drove one of the wagons from Salt Lake City to San Bernardino. He settled in this little city and married Lizzie Flake, who was the slave of Agness Flake, one of the Mormons who helped to organize the Salt Lake City Colony.

Their son, Byron Rowan, was one of the best known citizens in

California. The history of San Bernardino cannot be written unless it included the name of Byron Rowan, who was known for his business ability and contributions to the building of the city.

There was another pioneer who lived in this valley but not in the city of San Bernardino, Isreal Beal. He was born in 1848 in Virginia 35 miles from Richmond. He joined the Union Army after the Civil War started, because he was a teamster and he was with Sherman when he marched to the sea. He had been freed in Virginia by the Emancipation Proclamation and when he returned from the war he moved with the Westward Movement of population and gold seekers. He worked in the gold fields in various sections of the west until he came to southern California.

He began work on a ranch which was owned by Craft, one of the best known families in Southern California and the family for which the town of Crafton is named. At the time Beal went to this section there were only four houses and where the beautiful city of Redlands now stands there was only a sheep pasture, and not a good one, as one writer has put it.

Beal took up a section of this land and became one of the outstanding farmers in the San Bernardino Valley. He was an excellent teamster and contracted for ditch digging, grading, planting trees and the like. The building of ditches is very important, for all types of agriculture in Southern California must be watered by irrigation.

This man was a part of the city of Redlands and saw it grow from a cow pasture to the beautiful city we find there today. He did much of the work such as grading the streets and moving many of the houses. He lived in that city from 1881 to 1929 and lived in the San Bernardino Valley more than 60 years. When he died he was one of its most interesting citizens and at one time The Redland Fact, the local daily paper of that city, gave an entire page to his life and achievements.

Only Slave-Born Man Still Able To Work Is In Iowa

New York, May 17, 1954—The only slave-born Negro in the United States who is still able to earn a living is Douglas Miller, a 93-year-old private messenger to the Governor of Iowa. Miller is now serving as messenger for Governor William S. Beardsley as he has for several of his predecessors.

Born on a plantation in Montgomery County, Missouri, in 1861, he was brought north by his mother after the Civil War. At age of 19, he became a headwaiter, serving a several Des Moines hotels. There he got to know all the important politicians and was appointed to his present job in 1913. He has held it with only one break, that between 1925 and 1939.

Miller's one ambition is to last out Governor Beardsley's present term, and his hundreds of friends hope he will. Without doubt, says the Look article, "faithful public servant Doug Miller" would be missed.

Slave-Born Messenger Used In "Look"

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CHARLOTTE HAWKINS BROWN, AN EDUCATOR OF VISION

One of the outstanding educators in the last half century has been Charlotte Hawkins Brown, the founder of the Palmer Memorial Institute of Sedalia, North Carolina. This work has attracted national attention, and Charlotte Hawkins Brown has become one of the outstanding educators among the women of America, in the last half century.

Charlotte Hawkins Brown was born in the South at Henderson, N. C., on June 11, 1882. Her mother was Frances Hawkins and her father, who lived on the adjoining plantation, played only a small part in the life of young Charlotte as he separated from her mother soon after the birth of the child.

While the subject of our sketch was born in the South, she was reared and educated in the North. In the last two decades of the 18th century, Negroes were moving in large numbers from the South to the Northern States. Many of those who left North Carolina and Virginia went to Boston, New York, and Philadelphia.

The Hawkins family moved to Boston when Charlotte was a very young girl but she does not have some recollection of this change. The mode of transportation on which her mother made her departure was trains from Henderson to Norfolk and steamship to Boston. Her mother married again and her stepfather was thrifty and provided a comfortable home for the mother and the children.

Charlotte grew up in excellent surroundings which no doubt had its influence on what she has done for the youth of North Carolina. She has always been interested in providing a culture surrounding for the farm youths of North Carolina.

To Good Schools

The move North enabled her to have the advantage of good schools. She attended the public schools of Cambridge and was a great success there. She was the speaker from the Grammar school of Cambridge at the time of graduation. She next moved to English high school of Cambridge. There she made her presence felt in many activities. She was especially good in drawing portraits. She met Mrs. Alice Freeman Palmer who exerted considerable influence on her.

Mrs. Freeman wanted to know who the little Negro girl was she saw rolling the baby carriage and reading Virgil, which was the requirement in Latin for the senior year at English high school. She graduated with honors from English high school of Cambridge.

It was natural for this young woman to think of college. She selected Radcliff college, but her mother did not see why her daughter should spend four more years in school. Charlotte was able, however, to secure her consent to attend a normal school. She looked in the catalogue from the State Normal school at Salem and saw the name of Mrs. Alice Freeman Palmer. Charlotte wrote Mrs. Palmer and Mrs. Palmer became responsible for any expense she might have in the State Normal School of her choice.

This young high school pupil selected Salem because of its nearness to Cambridge.

Back to Carolina

Charlotte Hawkins was a member of the class of 1902, but left before graduation in order to take a job with the American Missionary Association. She left Boston in October of 1901 for McLeansville which was about ten miles outside of Greensboro, N. C.

The institution in which she was to teach was Bethany Institute, which at the time this young teacher arrived, was a little white church serving as school room and the church combined. It was in poor condition. Thirty or forty boys and girls went there to secure knowledge. These youths so inspired this young teacher she lost herself in the effort to help them. She took part in the community life and the people were fond of her. She visited the farms and even gave concerts in the prison camps.

In 1902, the American Mission-

ary society under which she worked decided to close all the one and two-room schools when there seemed no chance of success. Miss Hawkins was offered work elsewhere and she was inclined to accept it. The people in the community implored her to stay in Sedalia. They made it plain they could not pay her a salary but they would board her from place to place. Alice Freeman Palmer urged her to go on and promised aid when she returned from Europe. This was to be given also by Mrs. Palmer's friends. Unfortunately Mrs. Palmer did not return.

Miss Hawkins assumed this responsibility with the aid of her Boston friends where she went constantly looking for funds. She has been able to build an institution in the South. It should be kept in mind she has sold her idea of education to the South and she has been well received by the people of the section. The school is unique, and the students are taught useful trades. It is the hope of the founder to make it a finishing school where girls and boys can be taught social graces.

This school is a monument to the founder who lives to see the work for which she sacrificed so much to aid young people of North Carolina.

Know Your History

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-A SLAVE CASE IN WASHINGTON TERRITORY-

There were several cases of slavery in some sections of the country where slavery was not expected to legally exist. One such case occurred in Washington territory in 1860. It is important because it has national and international complications. A mulatto slave boy lived in the city of Olympia in 1860, which at that time was the capitol of Washington territory, with Major James Talton. Major Talton said Charles was not his slave, but belonged to his friend, R. R. Gibson, who lived in Talbot county, Maryland.

This would seem like the truth, for five years prior to 1860, Charles had been hired and employed by Talton in Olympia. Charles was treated well and no complaints were made on that score. It is the desire of all mankind to have freedom and DR. SAVAGE probably it was this which caused the slave boy Charles to become restless.

Whatever the case, he did long to be free and made every effort to secure it. He had been associating with free Negroes who came on ships to Olympia from Canada. There was one ship, the Eliza Anderson, which plied regularly between Washington ports, Victoria, Vancouver Island and Wayports. It carried mail, passengers and freight.

Hides Aboard Vessel

The slave Charles knew some of the persons who worked on that ship and through them he hoped to escape from his bondage. In September, 1860, Charles secreted himself away on the vessel and was not discovered before the ship sailed but was discovered before the ship reached its destination.

When he was discovered, the Captain put him under arrest and locked him in the lamp room. Some of the persons on board sued for a writ of habeas corpus. James Allen, a Negro cook on the Eliza Anderson, made an affidavit before the court in which he said that Charles came aboard trying to escape from Major Talton and that Charles was a slave.

He said at that time Charles was locked up in the lamp room on the mail ship, Eliza Anderson. This document was signed by his mark which showed he could not write. A similar affidavit was made by

bondage as he was expected to do so, under the Fugitive Slave law of 1850.

Ordered to Court

Charles Mitchell, as his name now appeared in the records, for the first time was ordered by Judge David Cameron, who presided over the Court of Civil Justice, to be brought in the court. This writ was granted and the sheriff was directed there forthwith, to bring Charles into court. This order was complied with by Captain John Fleming of the Ship Eliza Anderson because he wanted to prevent destruction of property.

He demanded that Charles be returned to his master and used as the basis of his demand the angles of international law. He had ignored the many cases which had been decided concerned slavery. Slavery was not a product of international law but was really maintained by positive municipal law.

James Talton, who owned the slave Charles, wrote the acting governor of Washington territory, asking that the matter be brought before the government at Washington. He insisted that the owner of the slave should have justice that the flag of the country might be vindicated.

Acting Governor William McGill wrote the secretary of state, Lewis Cass, and gave all the details. The governor insisted that in not returning Charles, England had made use of search and seizure which was hated by all Americans. The Governor said he only agreed to turn Charles Mitchell over because he wanted to prevent bloodshed. It is evident that the governor used good judgement for the sheriff had no alternative but to carry out the orders of the court.

Any interference would have caused bloodshed. The governor said if a battleship of the United States had been near by he would have resisted and sent the Negro aboard it. A little incident such as this could have caused a war. Fortunately this was prevented and Charles was given his freedom by the courts of Canada and the case was closed.

This case is of more than passing interest because it occurred in Washington Territory, where slavery was prohibited by law. In spite of Talton's claim that Charles was not a slave and had not been held as such in Washington, it is evident he was held in slavery. It is important from another angle, that of international relations. This is one of the important slave cases in the Pacific Northwest and it is important because it involved both State department of the State department of the United States and the government of Canada.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
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HENRY O. WAGONER—A Western Deputy Sheriff

One of the outstanding citizens of the West was Henry O. Wagoner. The influence which he exerted on the state of Colorado is not known by many of those who today live in the Centennial state.

The subject of our narrative this week was born in the small town of Hagerstown in Washington county, Maryland, just a few miles from the National Capital. This important event happened on February 27, 1816. Wagoner grew to manhood in that Maryland community and spent his time working on a farm. This consisted of all kinds of work. His mother was a free woman; his father was German.

His education was very meagre. At the age of five he was taught the English alphabet by his paternal grandmother. He was able to attend school at scattered intervals. In all, his attendance amounted to only about nine or ten months, including the time he spent at night school. He taught himself to write with white on brown board fences. With hard work he was able to secure the rudiments of an education.

Friend of Douglas
In August, 1883, he went to Baltimore but did not remain but eleven days. Wagoner was a friend of Frederick Douglas. On September 8, of that year, Douglas left for the north and Wagoner left for the west. Travel was slow and he did not reach Wheeling, W. Va., until a week later, on September 17, and he remained for six weeks. He later moved to Cincinnati but we are not certain how long he remained there. At Cincinnati he taught until the next spring. This shows how much teachers were needed for the Negro population even in cities in Ohio. He had only what education he had been able to acquire through his own efforts, but was now called upon to impart even that little to others.

He soon realized that he had much interest in other occupations but continued his travel. His journeys took him to New Orleans, St. Louis and Galena, Ill. At Galena he managed to secure work with the Northwestern Gazette and Galena Advertiser, a tri weekly

the entire party to Detroit. This was the last time that Wagoner saw John Brown. He did not hear from John Brown again when he was at Chatham, Canada. He was invited to attend a secret convention to be held in Chatham but Wagoner did not go. His devotion to his family caused him to decline.

Moves to Colorado

The excitement of the gold discovery in Colorado influenced him that day. He later moved to Denver in August, 1860. He later went back to Illinois because he had left his family there. The war was just then breaking on the country and he went down where the western armies were in battle array and became an assistant to a sutler and did other things about the camps. He was asked to recruit for the 29th Illinois colored troops and was given a commission by Governor Andrews of Massachusetts to recruit for the Fifth Calvary of that state. He was commissioned by the War department to recruit refugees and contrabands in the South.

When the war was over, Henry O. Wagoner returned to Denver, arriving November 24, 1865, and resided there the rest of his life. He spent considerable time in the gold mines before he began the operation of business in the high city. He was the proprietor of several restaurants and barber shops at various times and seems to have made a success of them.

Henry O. Wagoner took an active part in politics. He was appointed one of the clerks in the first state legislature in 1876 and served through the session. In 1880 he was appointed one of the deputy sheriffs of Arapaho County, Colorado. His duties were chiefly to act as bailiff of the district court and his duty was to serve legal papers for that court. He held that position for three years and was later one of the election judges of the ninth ward of Denver. In spite of his many setbacks he would be considered successful by almost any standard.

Henry O. Wagoner died in Denver in 1901 at the ripe age of 84 and left several children, grandchildren and great-grandchildren.

was Robert Owens, better known as Uncle Bob, who came to California from Texas with his wife, Winnie, who was also known to the early citizens of Los Angeles as Aunt Winnie. When Robert Owens came to the city he was willing to do all kinds of odd jobs in order to make his way and get a subsistence.

His wife worked along with him and was a laundress for some of

the families of that day. He later entered contracts of various kinds with the government and prospered. Later he bought property in the heart of Los Angeles which increased in value until he became among the richest Negroes in America at the time.

He lived in Los Angeles until the time of his death. The family has remained prominent in that city until recent times. This pioneer family has passed from the history of Los Angeles, but they are by no means forgotten.

Among those allied with the early growth of the city of Los Angeles was Biddy Mason, one of the best known Negroes in the state of California. She was a slave but secured her freedom by habeas corpus proceedings. She was a nurse, midwife and what would be called a social worker in her daily life. She was a business woman as well. She bought a lot in the middle of the city which became valuable as the city grew.

Bought Property

In 1935 when Henry L. Carr wrote his book, "Los Angeles the City of Dreams," this lot was worth \$500,000 but it has long since passed from the Mason family and really out of the hands of Negroes. Biddy Mason bought other property and in the handling of all of it she made few failures. She was outstanding in the A.M.E. church and the first church of that denomination in Los Angeles was organized in her house.

She gave of her wealth to support the needs of this growing church and also for help of the needy of every race if they called upon her for help. In time of disaster she left an open account at one or more stores for the benefit of destitute families. She devoted her whole life to the service of the unfortunate.

One of the pioneer ministers of California was the Rev. Barney Fletcher in northern California. He was born a slave in the state of Maryland but was brought to California by his master during the gold rush. Barney Fletcher was a slave in California as were so many other Negroes in the state, as records available will show.

He was allowed to purchase his freedom after he came to the gold fields on the installment plan. The price he had to pay was \$2,000, which he was able to pay rather readily by selling the New York Times on a steamer which sailed on the Sacramento River from San Francisco to Sacramento.

Practiced Christianity

Barney Fletcher was early in his life interested in the principles of Christianity and practiced them in his daily life. He was able by his frugality to gain some wealth but he was fired with a zeal to preach the gospel and was ordained in the Methodist church in which he preached many years. He organized the first Negro church in Sacramento and later organized the first Masonic lodge.

He was the first Negro in Northern California, if not the first in the state, to serve on the jury. Barney Fletcher was a pioneer minister in the northern part of the state who deserves more than passing attention in a study of the religious life of the city of San Francisco.

There were other sections of Western country where the Negro came as a pioneer. Among them was the Mile High City of Denver. One of the most prominent persons in this frontier town from 1864 to 1886 was Old Liege, whose real name was Elijah Wentworth. Where he was born or how old he was are unsolved mysteries.

One writer of Denver and its surroundings, Alice P. Hall, says in speaking of Old Liege that he was a Negro, not a plain ordinary black but an individual. Whatever

Know Your History

By Dr. W. SHERMAN SAVAGE

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— NEGRO PIONEERS IN THE WEST —

Continued From Last Week
Another Negro who must be listed among the pioneers

the means, he was a real personality. He was so well known and so important that every man, woman and child knew him in the frontier town of Denver.

He was a caller at the station and many were attracted to this Rocky Mountain metropolis and remained to see it grow into a large and attractive city as a result of the eloquence of Old Liege.

His real fame rested upon his ability to restore lost children to their parents. The time of his death like his birth, is not known but his biographer simply says, "One day a visitor called and Liege willingly went to his home beyond." He was a pioneer in the centennial state in the third quarter of the 19th century.

John Warrior

Another Negro who might be classed as a pioneer was John Warrior, who was known by other names, such as John Carl and John Cobia. When the Indians were moved from Florida to Indian territory, there was one Negro in the group known by the name of Gopher. He had acted as an interpreter to officers of the army of the United States in Florida.

He had great influence over the Negroes and they looked to him for leadership which he furnished. When the Negroes were turned over to the Seminole tribe in Indian territory, he conducted them to a town separated from the Indians so they could live as they had lived in Florida.

The place where the settlement was made was about 30 miles from the Seminole agency and was called Wewoka. This was in all probability the first Negro town in the present state of Oklahoma. There are however other Negro towns in that state now, such as Boley and Red Bird. This was one of the pioneer efforts of Negroes to live alone in their towns controlled and operated by them. There have been several of these since that time but John Warrior or whatever name he shall be called was the pioneer in this effort.

Negro pioneers came to Fergus Falls, Minn., in a very interesting way, when the Grand Army of the Republic held its encampment at St. Paul in 1896. In that year the real estate men of that town thought of a way of boosting Fergus Falls, distributed literature among the delegates with the hope of attracting settlers. Some of these leaflets fell in the hands of the Negro delegates and were carried back to Kentucky by Negro Civil War Veterans. This material was so attractive to the Negroes in that section of Kentucky that a colony of 13 families moved to Fergus Falls.

They arrived in Fergus Falls

in April 1897, remained there the rest of their lives, became a part of that thriving little community and contributed to its development. Their offspring are still found in that section of Minnesota where these original Negro pioneers from Kentucky located.

The Negro, like every racial group in America, has responded to the forces which have attracted men West. He has been a pioneer in many lines of work in spite of those who say that the Negro was not a pioneer. Regardless of the reason, the travel of Negroes which was in operation in many sections, before slavery was abolished, Negroes did reach this western country.

In many cases it acted as a means of escape as the fugitive slave cases or records would indicate as a restraint on the fugitive slave act for the Negro could report himself a freeman and like others begin life over again. Whatever the reason Negroes have shown themselves as pioneers in this western country in exactly the same sense as other persons.

Off The Bench

Archives And History Department

RECENTLY we had the annual meeting of the trustees of the Alabama State Department of Archives and History in the office of the director in the Memorial Building.

Under the Alabama law there are nine trustees, one from each congressional district in the state. We had a fine attendance, all of the trustees being present except one who was sick and another out of the state.

The high light of the annual meeting was the report of Mrs. Marie Bankhead Owen, director of the department, and secretary to the board of trustees.

Mrs. Owen has been the able, faithful and enthusiastic director of the department continuously since April 1, 1920, when she was unanimously elected to succeed her husband, Dr. Thomas M. Owen, who founded the department and who died of a heart attack from overwork. Mr. and Mrs. Owen were married on April 12, 1893, at Fayette, Ala.

The work of the department is arranged in divisions: the basement is given over to archives; the east part of the first floor is devoted to the library, and the west to the director's offices

and a museum of natural resources. Practically all of the second floor is devoted to museums with the exception of one room used as the maps and manuscripts room and one to the military division. The third floor is devoted entirely to museums. An average of 40,000 people a year visit the department.

The library is one of our most interesting divisions. The librarian, Miss Mary R. Mullin, has been with the department for 35 years and she is one of the best posted librarians in the entire United States. Nineteen Alabama daily newspapers come to the library, 135 Alabama weeklies, 68 Alabama magazines and 18 Alabama monthly and weekly papers from schools and churches. Mrs. Leonard Cobb, who has been with the department for 15 years, is assistant librarian and a loyal and intelligent worker.

The military division is headed by the beloved Dr. Peter A. Brannon who is military archivist. He has been with the department for 43 continuous years. His division keeps all the records and

By
JUDGE
WALTER B. JONES

files as they relate to military connections of the citizens of Alabama. The department handles a great volume of correspondence with military and patriotic organizations seeking to establish the service records of their members. In one month 175 service records were furnished. The department also has records relating to Spanish-American War service of Alabama citizens and has many valuable collections.

THE archives division is headed by Miss Frances Hails who is the archivist and who has been with the department for 32 years. Miss Hails, a devoted and faithful worker, has in her charge about 5,000 bound volumes of state and county records and files of newspapers. Her division also has the official correspondence of the governors of Alabama from 1818 through 1847. They have been arranged chronologically under the names of nine governors and are filed in 306 steel drawers.

Miss Hails is assisted by Mrs. Mary L. Aiken who has been with the department since 1940.

The maps and records division, located on the second floor, is presided over by Mrs. Hattie M. Allen who has been with the department for 26 years. Her collection consists of maps of the state and elsewhere, and diaries and letters that are not of an official character. The maps of the department are used almost daily and there are many old post road maps, British travel maps, state maps and county maps. It is interesting to note, and I quote from Mrs. Owen's report, "among the accessions of the

department during the past year have been letters written by John Pelham to members of his family, dated 1849, 1860 and 1863, also his commission as captain of artillery and a framed letter from Gen. J. E. B. Stuart, to John Pelham, major of artillery. The Pickens letters were sent in from Dallas, Tex., 36 letters of the Rev. George A. Kelly, an early preacher of Madison County; the Congressman S. H. Dent collection, consisting of speeches, personal letters, scrapbooks, albums, and some letters from John W. A. Sanford; three plays by Jean Cameron Agnew, a letter from Jefferson Davis to Frances Hopkins, dated in 1887; a railroad certificate, 1869; certificates of stock in Montgomery and Eufaula railroads, dated 1809; a photostatic report of Andrew Jackson's campaign in the Indian countries to Maj. Gen. Thomas Pinckney, dated January, 1814, from his headquarters at Ft. Strother; William L. Yancey's journal, dated 1861, on his trip to Europe as a Confederate commissioner and numerous other items."

MISS MAUD McCLURE KELLY, a member of the State Bar, holds the position of historical materials collector. She is constantly on the go and is a most patient and persistent worker. She attends meetings all over the state and speaks before all kinds of groups enlisting their aid in getting historical materials for the department. She has rescued from fire and destruction many valuable records. She takes great interest in the Alabama Historical Association and is its treasurer.

The last legislature appropriated approximately \$56,000 for salaries, maintenance, equipment and other expenses for the Department of Archives and History and this is a very modest appropriation considering the useful work done by the department and the high caliber of its staff.

Mrs. Owen's term of office expires March 1, 1955, and she is talking about retiring. All Alabama hopes that she will not retire but remain in the high office which she has ornamented for 35 years and in which she has done so much good for her state. Mrs. Owen recalls that when the department was established in 1901, while William J. Samford was governor, there was no room for the department so Dr. Owen began his work in a cloak room of the Senate. The south wing of the Capitol was built in 1911 and the department was given ample quarters in the new wing. When its valuable collections began to overflow, a Baptist Church on a neighboring block was purchased and several of the department's collections were removed to that building. In 1940 with the assistance of Gov. Bibb Graves and some government money the present handsome building was completed and the department moved into it.



Judge Jones

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

JAMES ROBERT LINCOLN DIGGS

— An Early Scholar —

Among the early scholars of the Negro race was James Robert Lincoln Diggs, the subject of our sketch this week. He belongs to the second group of students who went North after the Civil War to study. He was born in the border state of Maryland soon after the smoke of the Civil War had cleared away. This important event occurred on November 7, 1866, at upper Marlboro, Md. He was the son of John Henry and Mary Virginia Clarke Diggs and lived at home with his parents during his early life.

At the time this scholar was born the public schools for Negroes had not been set up in the state of Maryland. This state where religious freedom had been granted by Lord Baltimore, in some sections has been as hostile to Negro freedom as any southern state.

The Diggs family overcame this by sending young James to a private school where he learned the fundamentals of education. He studied between the years 1874 to 1877 at this private school. He then entered Wayland seminary, a school set by the Baptist Home Mission Society for the education of the recently emancipated Negroes in the city of Washington, D. C.

Courses Differ

Here he took a normal course which at that time differed in many ways from one school to the other. In many cases it was elementary and secondary but in many cases it differed from the college preparatory course. At the time young James Diggs went to Wayland Seminary it had the normal and preparatory course and he took both of them. He also took the theological courses which were offered at Wayland so that he was prepared for service to the race in the class room and in the pulpit.

When his course of study was completed at Wayland he began teaching. From 1886 to 1890 he was a teacher in the public school

of Maryland. In the later year he transferred to Wayland Seminary from which he had recently graduated. He remained in this position from 1890 to 1894.

James Robert Lincoln Diggs soon found what he needed most was more training for the work he had undertaken. He also had a real desire for knowledge and was ready to make any sacrifice to accomplish it.

He selected Bucknell at Lewisburg, Pa., and entered in the fall of 1894. This young man was a good student as is proven by his honors on graduation day when he graduated with the A.B. magna cum laude in 1898 and the masters of arts with merited honor in 1899, one year after the completion of the bachelor's degree.

To Virginia Union

In 1899 Wayland Seminary was united with the Richmond Theological seminary and was moved to Richmond and the name changed to Virginia Union university. kept until 1906.

He had married in June, 1901, soon after he had finished his work at Bucknell university. He married Miss Alberta Matilda Pack, a teacher in the public schools of Hinton, W. Va. From this union four children survived him. They are all well employed which shows they were well prepared for the work they are doing.

During the time he was teaching at Virginia Union he had continued study. First at Cornell university and then at Illinois Wesleyan university at Bloomington, Ill., where he was awarded the Ph.D. This was a real contribution for there were few Negroes with the degree of doctor of philosophy. It was in Sociology and he used for the subject of his dissertation Professor Diggs was called to the chair of economics and Latin which he held until 1903. In that year he gave up economics and took up with his Latin instruction in philosophy. This position he

"The Dynamics of Social Progress." This degree was awarded to Professor Diggs in 1906.

President in Kentucky

He left Virginia Union university in 1906, the very year the degree was awarded and was selected as President of Kentucky State University at Louisville. He served from 1906 to 1908 but left the position to take the presidency of Virginia Theological seminary and college at Lynchburg, where he served from 1908 to 1911. His next position was as Dean of Selma University at Selma, Ala.

In 1914 he became pastor of Trinity Baptist church, Baltimore. The church prospered and its congregation increased to such an extent that it was moved twice in order to accommodate the membership. He proved just as successful as an active pastor as he had proven himself as an educator.

Dr. James Robert Lincoln Diggs was interested in most of the movements concerned with Negro social uplift. In 1905 he was secretary of the Virginia section of the Niagara movement which he kept up in the state of Kentucky. This movement was the forerunner of the National Association for the Advancement of Colored People. He was also active in Social Improvement Movements in the state of Maryland and the city of Baltimore.

He was a writer and contributed much to a better understanding of the Negro and the progress which he had made to American life. It is regrettable that most of these books and pamphlets are out of print.

In spite of his work in the ministry he was at heart an educator and thus found time to teach French at Howard University, the high school of Baltimore and Compin Teacher's Training School at various times. He also had an interest in sports.

The life of this outstanding scholar and minister was closed by death in 1923. He is one of Maryland's outstanding sons.

identified were Negro, Jewish and Indian blood. How he happened to be a Negro in the city of Charleston, S. C., is not clear to the writer of this sketch but there were many ways a person might gain his freedom.

He was born in the city of Charleston, on January 1, 1837. This was not too long after the Veasey Insurrection and just a year after the flare-up over the mail in the city of Charleston. The free Negroes in South Carolina were proscribed on every hand. This certainly had some influence on this young student.

He was sent to a private school from the time he was 5 until he was 12 years of age. This shows there were schools which could be attended by free Negroes in spite of the prohibition against slaves and preachers.

An Apprentice Carpenter

Young Francis L. Cardoza's next step in his education was an apprenticeship to the carpenter's trade where he remained for five years. He took the second step in his mechanical trade and worked for four years as a journeyman but did not remain long enough to become a master workman.

At the age of 21, he had been able to save \$1,000, from his earnings. With this money in his hand he started for Glasgow, Scotland to obtain a college education. His one objective was to prepare for the ministry. He studied four years at the University of Glasgow.

This was expensive, so the thousand dollars which he had did not last long and it was necessary for him to find work. He worked at his trade and such other occupations as he could find in Scotland and was able to make \$1,000

during vacations, which gave him some aid with his expenses. Even this would have been enough if he had not been able to get help from some other sources.

Francis L. Cardoza was able to secure some other help from a competitive examination. This was a scholarship of \$1,000. This examination was given to the students of four of the English universities and he won in spite of this stiff competition. He left Glasgow and went to London for the last two years of his work. This was a great tribute to his ability as a student. While at Glasgow university, he won the fifth prize in Latin. In this contest there were more than 200 competing. He also won seventh prize in Greek, in competition with more than 15 students. He completed while abroad also a course in Theology in the London School of Theology.

Pastor in New Haven

In 1864, after his work was finished in London, he returned to the United States. His first position was that of pastor of the Temple Street Congregational church in the cultural town of New Haven, Conn. This installation took place on August 1, 1864. During the short time he remained, he made a good impression on the congregation.

He was asked by the American Missionary association to establish and take charge of a normal school for Negroes at Charleston. This was the famous Avery institute, which he took over on August 1, 1865. This was at the close of the Civil War and the association, which had been formed to aid the recently emancipated Negro to adjust himself to his new status, began at once its work. The American Missionary Association took the lead and some of the schools which are now most outstanding in the education of Negroes were founded by this association. Young Cardoza kept this job for three years.

To Constitutional Convention

When Francis L. Cardoza went to South Carolina, Reconstruction was just then coming into its own and it was difficult for him not to take a part in it. He was elected a member of the Constitutional Convention of South Carolina January 1, 1868. August 1, of this same year he was elected for a four-year term as Secretary of State.

During his first term in that position he was elected professor of Latin at Howard university. He was an educator and found the school room much more to his liking than the tug of politics, so

Know Your History

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FRANCIS L. CARDOZA

... A Well Trained Educator ...

One of the well-trained educators of the period after the Civil War was Francis L. Cardoza, who worked in the fields of education and politics. He was a free-born Negro through whose veins coursed the blood of several groups or sections of the American population. Those which were

he resigned and accepted the job at Howard. The governor of South Carolina would not agree to his resignation but did agree that he might appoint a deputy Secretary of State. This well-trained young man taught at Howard until 1872, when he returned to South Carolina, after much insistence by his friends in that state. He was elected state treasurer on August 1, 1872, and was elected for two terms. He served out the first term but it was during his second term that Hays was elected to the Presidency. The troops were withdrawn and the Republican regime in the South collapsed. He was of course, as a result of this, swept out of office. When his books were examined by a committee from the party of opposition they were found correct and in good order.

Francis L. Cardoza then was appointed a clerk in the Treasury department by Secretary John Sherman. This position he kept for six years, then he was appointed principal of the Negro high school of Washington. In this position he made his greatest contribution to Negro education. The school board of Washington has named a school in his honor. Francis Cardoza was one of the outstanding educators of Washington and the nation.

NEGRO CHAMBERMAID SAVED MANY WOMEN Aunt Charity Kept Her Head When Boat Exploded

HEROIC CREWMEN DIED
By JOE CURTIS

Among old-time packets that operated the Ouachita River more than half a century ago was the Corona, with Capt. J. W. Blanks as master. She made weekly roundtrips from New Orleans to Camden, Ark.

Capt. Blanks always boasted of his crews. He had one word for service to his patrons. It was courtesy. Every man on board knew he meant what he said when he told them any complaints from a shipper or passenger meant their discharge.

Good Chambermaid
On his boats he always had a well-experienced chambermaid. One of note was an old Negro woman better remembered up and down the Ouachita as Aunt Charity Lambert—a big, fat, lovable character who often took a

crying baby from the arms of a mother and sitting in a big rocking chair, would sing it to sleep with a quaint song she said her mammy used to sing to her.

Aunt Charity claimed her home was at New Orleans, but she had spent most of her life on steamboats running in trades from Cincinnati to New Orleans and from New Orleans to St. Paul. Her last job was on the Corona and it was then she proved herself for the wonderful, courageous soul she was by saving the lives of the women passengers the day the Corona exploded her boilers at False River on the Mississippi, Oct. 2, 1889, almost opposite Port Hudson.

As usual, Aunt Charity was at her work in the recess just aft the women's cabin the day the Corona was wrecked. The steamer was going along at a nice clip when suddenly there came a noise like an earthquake's rumblings. The boat quivered and slowed down. Then Aunt Charity heard timbers falling and cries for help. William Fleming, second steward, was talking with Aunt Charity at the time.

"Great goodness, Charity! She's blown up! You put life preservers on the women. I'll rush forward and see what I can do."

Standing on the outer guards were several women. Among them was Mrs. Henry Blanks. Two of her children stood near. Another was in her arms. Aunt Charity, cool and collected, rushed to her.

"Jes' keep yo' haid, Mistus, until I buckle this around y'all," she said in a comforting voice.

Then, going from one woman to another, she soon had them ready for a plunge into the Mississippi River if it became necessary.

Fleming came running back. He yelled to Aunt Charity to get all the women up to the hurricane deck.

Sinking Fast

"Be quick about it. She's sinking fast. Goin' down head first, it seems."

Herding her group to the top of the boat, Aunt Charity stood watch over them, advising them and urging them to 'jes' keep cool.

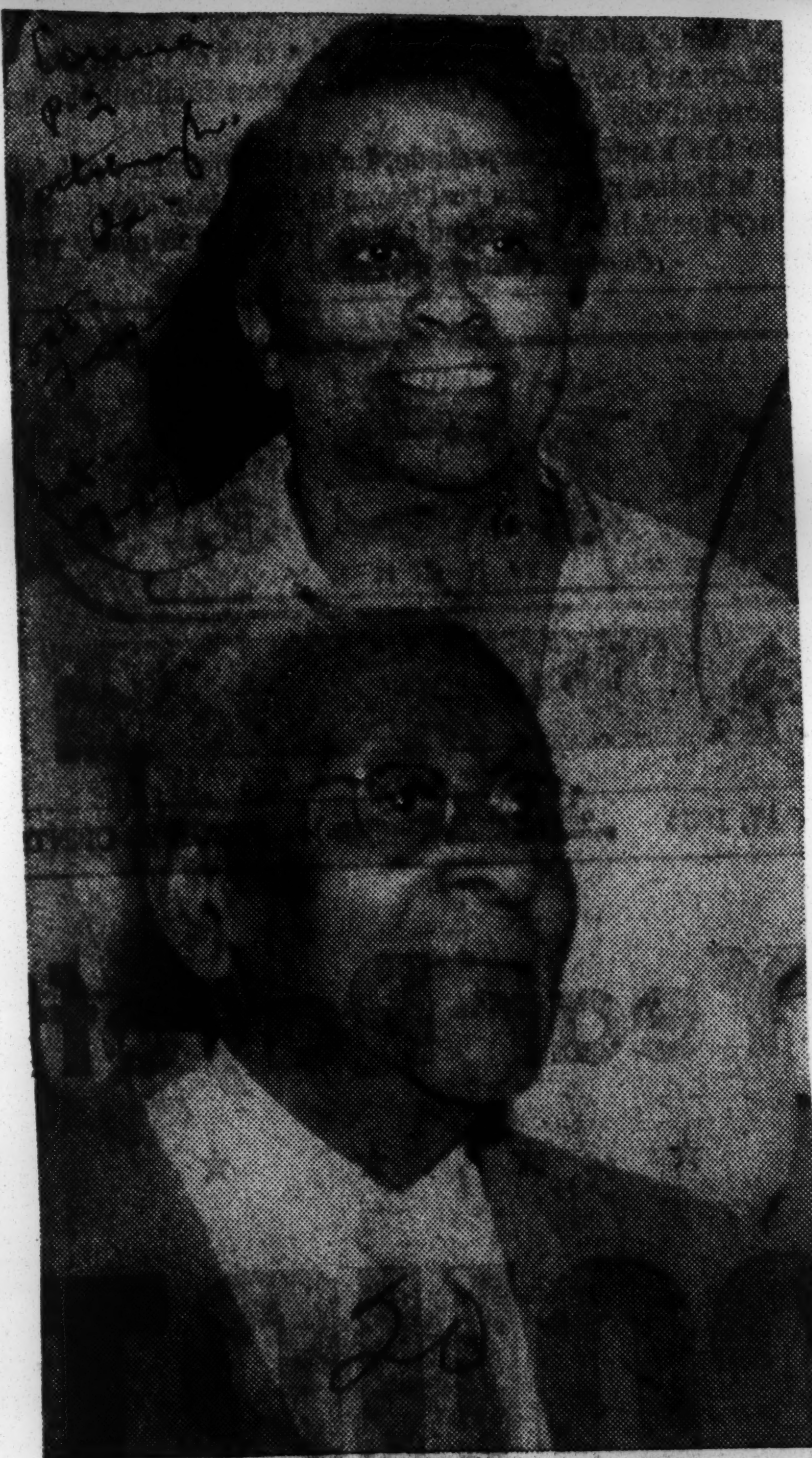
A yawl was filled with the women and children. Aunt Charity saw that they were all in it and then hesitated. A man shoved her in and cast off. In a few minutes the yawl capsized. Women screamed, but their life preservers kept them afloat.

Aunt Charity saw Mrs. Blanks trying to save her three children. She worked her way to her side, took the baby from her and held

it above the water.

Luckily, the Anchor Line steamer City of St. Louis with Capt. James O'Neill in command was only a short distance away when the explosion wrecked the Corona. She steamed up and rescued all the survivors, many of whom had been badly injured.

Many of the crew perished trying to save the lives of the passengers and if it hadn't been for Aunt Charity many others would have lost their lives.



Outlives Insurance—The Rev. Henry J. Callis, 96, of Washington, D. C. has had the unique experience of having collected his own life insurance by outliving insurance mortality tables of the Mutual Benefit Life Insurance Company of New York, N. Y. The Rev. Mr. Callis, shown here with his daughter, Mrs. Alice Hunter, was born a slave on a Virginia plantation.

Know Your History

By Dr. W. SHERMAN SAVAGE

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REV. LEMUEL HAYNES, A Distinguished Theologian

One of the very remarkable preachers of the colonial period and after was Lemuel Haynes who carried on most of his work in New England which was then the center of classical education. At this time Negroes in most cases

England has been treated well by Dr. Lorenzo Green of the History department of Lincoln University at Jefferson City.

Lemuel Haynes was born in West Hartford, Conn., July 18, 1753, at the time the contest between



DR. SAVAGE

England and the Negro were at a disadvantage because of restrictions put upon them. The position of the Negro in New colonies was growing rife. His father was a Negro. As one writer said, he was of unmingled African extraction and his mother was a white woman from a respectable family of New England.

She was a hired girl of a farmer whose friend owned the father of Lemuel Haynes. This girl became attached to the father of Lemuel and as a result Lemuel was born out of wedlock. There have been various reasons given why the son was given the name of Haynes, the name of the farmer in whose house he was born. It has been said that Haynes gave his name to the child in order to save the disgrace of the girl's father.

Mother Disappears

When the child was only a few days old the mother disappeared and never had anything to do with the child. She later married a white man and lived a respectable life. She, of course, could not pay attention to her mulatto son and when he moved in an adjoining town she tried to elude him. Lemuel harshly rebuked her.

The Hayneses kept Lemuel only until he was 5 months old. At that young age, he was bound out to Deacon David Rose of Granville, Mass., a very devoted Christian man. Lemuel grew to manhood here and remained for 32 years. One important feature of his indenture was that youth should enjoy the advantage of the district school.

The schools at this time were

very poor and opportunities for education limited. He had all the disadvantages of farm children. He often arrived late or at times had to miss class because of the pressing farm duties. In spite of this he was able to advance because he was devoted to his task. There were few books, so he read the Bible. He soon embraced the Christian religion, and was baptized by the Rev. Jonathan Huntington.

In 1775, Mrs. Rose, who had treated Lemuel as a son, died. He was so disturbed he went to the Continental Army which was now forming. He soon absorbed the principles of the rights of man and became one of the minute men as early as 1774. Under the provision of this enlistment, he was required to spend one day each week in manual labor and hold himself in readiness for actual service. After the battle at Lexington he joined the regular army at Roxbury. The next year he joined with the expedition to Ticonderoga. He was very active in the fight for the freedom of the colonies.

When the service was over and the war had shifted to the south he returned to his home and entered agriculture. At this time he became interested in theology and used his leisure time in the study of it. He now selected a text and composed a sermon without the aid of a teacher which was unusual since he had such little training.

It was the custom in the family of Deacon Rose on Saturday night to make spiritual preparation for Sunday. They in turn read sermons from some of the most distinguished preachers of that age, Watts, Whitfield, Doddridge and others. One evening when Lemuel was called upon to read a sermon, instead of reading from these well-known preachers he read one of his own sermons and made a great impression. Deacon Rose asked Lemuel whose sermon he had just read. He thought it was Whitfield's or Watts'. Haynes, after blushing and hesitating, said it was his own. It was now dis-

covered that his young man had the makings of a preacher.

There were many who wanted him to go to Dartmouth college and made a place for him there but he shrank from it. In 1779 he began the study of the Latin language with Rev. Daniel Ferrand at Canaan, Conn. He made an extensive study of the Latin and wanted to study Greek but did not have the means. Rev. William Bradford of Winterbury, a small parish, offered to instruct this young man in the Greek language and at the same time secure a school for him. He made a great impression in both his teaching and the study of Greek.

He was licensed to preach on November 29, 1780, after an examination. Haynes preached his trial sermon from Psalm 96:1 and was ordained soon afterward. His first charge was at Middle Granville where he labored five years. He married one of the members of his congregation, Miss Bessie Babbitt. She was a woman of considerable education and was a teacher in the town. He hesitated because of his race and background. He prayed and consulted other ministers but would not agree until he got their approval. They were married September 23, 1773. This was a happy marriage and was blessed with nine children.

He was next called to Tarrington, Conn. There were some in that community who did not want a Negro pastor. One of the leading citizens was so much displeased he went to the church and kept his hat on, a sign of disrespect. The pastor had not progressed very far when this citizen said he thought he saw the whitest man he had ever seen in that pulpit and he threw his hat under the pew. The church increased in membership while Haynes conducted its services.

His success at Tarrington spread and he was called to the pastorate of the Congregational church in West Rutland, Vt. The church was of importance because it was located at the county seat. He now grew in strength and engaged in the political and religious controversies. He finally had difficulty and he gave up the church in 1818.

He next was called to Manchester, Vt., a town in the Green Mountains. In 1822 he moved to Granville, N. Y., where he remained for 11 years. In the midst of this service he died in 1833. Here was one of the well trained Negro preachers who carried on all of his ministry in white churches soon after the American Revolution.



93 YEARS YOUNG—Mrs. Clarissa B. Feggans of Brunswick County, Va., spent her 93rd birthday recently with her daughter, Mrs. Minnie Nelson, in Washington with who she lives. She has 4 daughters, Mrs. Carrie C. Walker, and Mrs. Mary Levi of Paterson N.J.; Mrs. Dora Gholson, Newport News, Va.; Mrs. Delila Parham, Baltimore; 26 grandchildren, 5 great grandchildren and 6 great-great-grandchildren.

Birthdays—He's 103, She's 6



DOUBLE OBSERVANCE

Elder Junius Robinson, with his wife, and two grandchildren, Susan Doreen Pettway, seated left in photo, and Junius Robinson 3rd, standing right, celebrated a double birthday on Wednesday, June 16, at their home, 204 Dunn street, in Crestwood, Norfolk.

Little Susan celebrated her sixth birthday June 16, and Elder Robinson celebrated his 103rd birthday that fell on Tuesday, June 15. Before the cake-cutting ceremony, the elder read from his favorite book, the Bible, and offered a few words in prayer for continued health for his family.



OLDEST MOTHER BOUQUETED—Mrs. A. G. Gaston, chairman of the board of administration of the Eighth Avenue Branch Y. W. C. A. presents a bouquet of Gladiolas to 106-year Mrs. Ida Dumas, oldest mother present at the Second Annual Mothers' Party sponsored by the Y. W. C. A. residence committee. The century-and-six-year-old Mrs. Dumas says she is looking forward to many more birthdays.

Ex-Slave Marks 109th Birthday

LANCASTER, Pa. — "Uncle Billy" Adams, an ex-slave, observed his 109th birthday last Saturday, but he had to greet his well-wishers from a hospital bed. "This is the first time I ever was in a hospital on my birthday," Uncle Billy told his friends. Now a patient at the Lancaster County Hospital, he has been a resident of nearby Landisville for 25 years.

Ex-Slave Observes Birthday In Hospital

LANCASTER, Pa. — (ANP) —

Uncle Billy Adams observed his 109th birthday anniversary here last week with mixed feelings.

Adams, a former slave, was happy over having lived to such a ripe old age, but sad because he was not feeling up to par. As a matter of fact, he had to greet well-wishers from a bed at the Lancaster County Hospital.

Commenting on this sad turn of events, Adams said:

"This is the first time I ever was in a hospital on my birthday."

Adams was brought here from nearby Landisville where he has been a resident for some 25 years.

Editorials

SATURDAY, FEBRUARY 13, 1954

Here Too For Freedom A Blow Was Struck—By Nat Turner

MOST OF US who drive rarely ever get, or take, an opportunity to read the road-side markers telling briefly the story of some historic event at the site. We whiz by in our habitual hurry. Traveling on U. S. Highway No. 58 the other day, two miles west of Courtland, Va., one of these markers caught our eye. We stopped to read and photograph it. It is reproduced herewith. Reading the inscription, we thought: "As at Boston Commons, Lexington, Concord, Yorktown, Gettysburg, and Antietam, here too for freedom a blow was struck."

Back at the office we looked NAT TURNER up in an encyclopedia. He rated these four lines: "TURNER, NAT (1800-1831), was a Negro slave in Southampton County, Virginia. He persuaded many of his fellow slaves to rise up in revolt against their masters in 1831. He was captured and hanged."

That was unsatisfactorily brief. Further research turned us to some of CARTER WOODSON's books and to *Brown America* by EDWIN R. EMBREE, wherein we found a passing reference to NAT TURNER and some interesting facts and comment we think highly appropriate to pass on during this annual observance of Negro History Week:

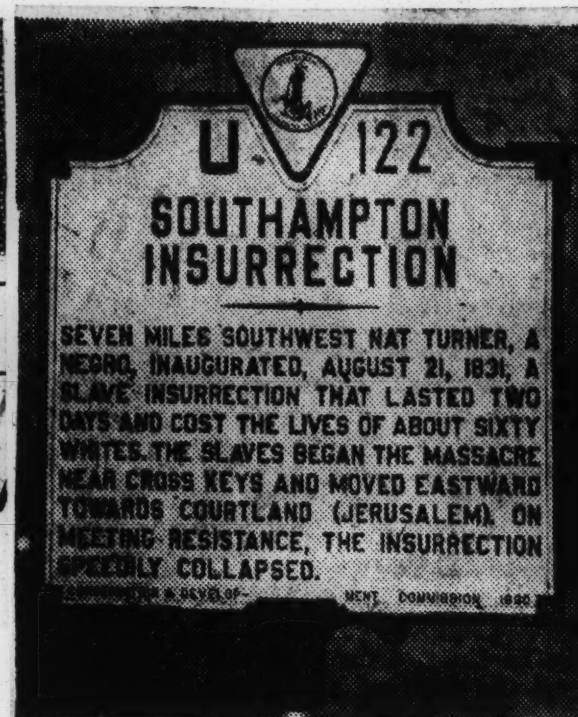
"During the quarter century following the

(American) Revolution, the country was more concerned for the welfare of the slaves than at any other time from the beginning of colonial history to the Civil War. Thomas Jefferson, as a member of a commission appointed in 1779 by the Commonwealth of Virginia, reported a plan for instructing them in agriculture and handicraft to prepare them for liberation and colonization. In 1783 New Jersey passed an act of 'preliminary emancipation' requiring masters to educate their slaves under penalty of a fine of five pounds. In New York and New England, as well as in the states under Quaker and Catholic influence, instruction for blacks was increasing . . .

"There was little bitterness between the races anywhere throughout the nation which had just gained its independence, and which was still bubbling with talk of freedom and the rights of man. Education and opportunity were being offered almost without discrimination . . .

"Then, with the turn of the century, came a swift change of sentiment. The development of cotton transformed slavery from a slowly dying system to a great industry. The relationship between master and slave grew less personal, and under the cruel conditions of the new order, slaves began to plot rebellion. The insurrection planned by Gabriel and Nat Turner in Virginia and by Denmark Vesey in South Carolina aroused fear and anger.

"All this changed the attitude toward education, which during the eighteenth century had been growing more and more sympathetic. Restrictions were put into force against any kind of teaching that might make it possible for the slaves to read provocative literature; meetings for instruction or even for religious services were forbidden lest they



give slaves an opportunity for plotting against their masters . . .

"North Carolina was the last of the southern states to take drastic measures against instruction. The tendencies to insurrection had been inflamed by immigrants from Santo Domingo, who reported to the American Negroes the successful rebellion there. Angered and fearful, the North Carolina legislature in 1835 passed an act prohibiting all public instruction of Negroes and providing specifically that the public school system thereafter should never extend any of its benefits to any descendant of Negro ancestors even to the fourth generation . . .

"It is interesting in the light of this law to realize that a little over a century later this state leads the nation in its provision for public instruction for Negroes . . ."

It is also interesting to note that, as in NAT TURNER's day, education looms large again as a major issue of American life. For the U. S. Supreme Court now is pondering five school segregation cases which could, by a decision outlawing separate schools, mark a victory for that free and equal citizenship for which NAT TURNER fought—and died.

Ex-Slave, 107, Jailed For Writing Policy in Atlanta

ATLANTA — (ANP) — An ex-slave, 107 years old, was arrested here last week on his front porch when two policemen caught him writing lottery numbers.

The ancient lottery man was Will Muse, born Oct. 14, 1846 as a slave on "Mr. Smith's place" near Carrollton.

Two white police detectives, W. D. Browning and J. M. Jack, jailed Muse on suspicion when they accidentally noticed him sitting on his front porch, shewing "yellow root" and writing. They asked him what he was writing and discovered that he had in his possession several lottery tickets.

When the officers decided to take him to jail he told them, "Wait 'til I get my rubbin' oil. I got to have it to keep my joints going."

One of the ex-slave's favorite memories of his youth was the siege of Atlanta by the North during the Civil war. He said he could hear the cannons booming during the battle, and remarked, "They got pretty close to us in Carrollton, too."

Muse and his mother began their freedom with the use of 50 acres and a mule called "Beck" from their former master. He gave up farming, however, and moved to Atlanta where he worked for a landscaping firm.

A married man up to 12 years ago when his wife died, Muse lives with his niece who is 60 years old. He apparently does not plan to remarry. He commented,

"Ain't had much use for women sinne my wife died. Just stay around the house mostly and chew my 'yellow root' and rub with the oil."

'HALL OF OUR HISTORY':

Plan monument to record great American moments

NEW YORK (ANP) — The great moments of America's past, present and future will be permanently recorded in what a group of citizens of all races and creeds plans to call "Hall of Our History."

The official body was organized recently in New York at headquarters on 141 E. 44th st., with about 100 persons. The actual Hall of Our History will be located in Pine Mountain, Ga., about 70 miles south of Atlanta. The current hall will be 415 feet long, 253 feet wide and 90 feet high.

To finance the beginning sculpturing work for this monument, officers are conducting a drive for 1,000,000 by March 1, and \$2,500,000 for the year, 1954. Already reported are \$572,000 with \$428,000 needed for the March 1 deadline.

To Record History

The first phase of the project will be to record events from the discovery of America until World War I, expected to be completed in ten years.

Among the top colored leaders helping to found the Hall of Our History were: Dr. Ralph J. Bunche, Mrs. Mary McLeod Bethune, who also addressed the meeting; Dr. Rufus E. Clement, president of Atlanta university;

Dr. Albert W. Dent, president, Dillard university; Dr. F. D. Patterson, president, Phelps-Stokes Fund; Paul R. Williams, famed architect; Cleland B. Powell, New York Publisher; Claude A. Barnett, and Mrs. Robert L. Vann, publisher.



105 Years—Mrs. Mary Stover of 409 James Street, Carnegie, Pa., a Pittsburgh suburb, celebrated her 105th birthday on March 4. She was born while thousands headed for California to seek newly discovered gold.

Ex-Slave, 107, Is Jailed as Lottery Suspect, Takes Along Rubbin' Oil

By KEELER McCARTNEY

A 107-year-old Negro man who said he chews herbs to keep in health Friday was lodged in city jail for suspicion of violating lottery laws.

Detectives W. D. Browning and J. M. Pack said they found the cotton-haired former slave, Will Muse, sitting on the front porch of his home at 611 Alpine Pl., SW, vigorously chewing "yellow root."

Muse also had a handful of lottery tickets, detectives said.

"We saw him writing something and stopped to see what it was," Browning said. "We saw what he was doing and asked him about it, but he didn't want to talk about the lottery."

Informed that he would have to go to jail, Muse protested:

"Wait'll I get my rubbin' oil. I got to have it to keep my joints going."

Detectives said Muse got the unlabeled bottle and walked briskly to the patrol car.

Muse told detectives he was born Oct. 14, 1846, on "Mr. Spence's place" near Carrollton. He said he could hear the cannon booming during the siege of Atlanta, and added:

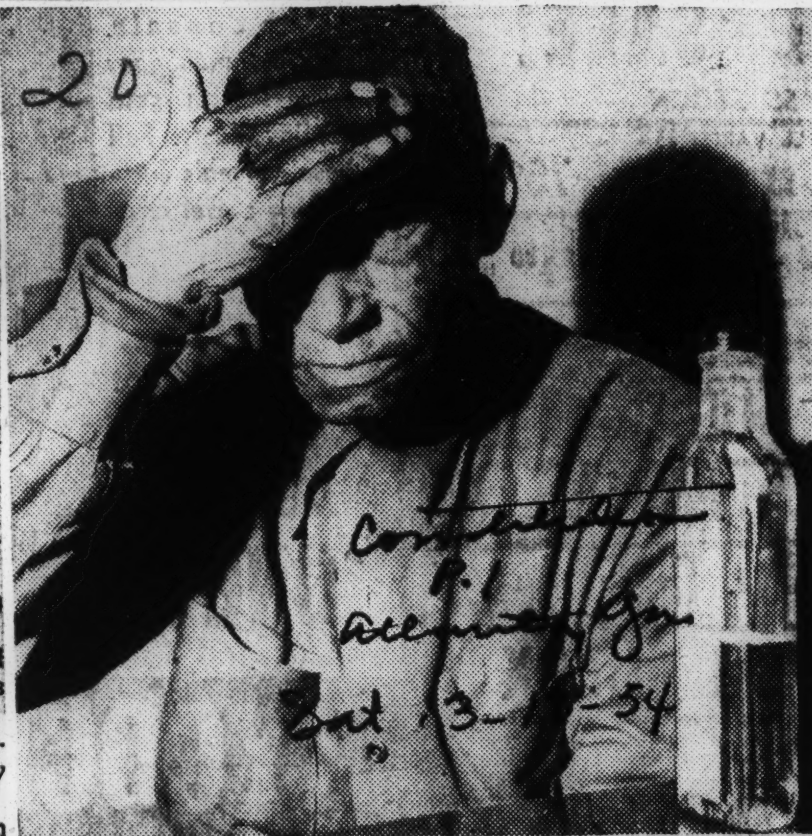
"They got pretty close to us up in Carrollton, too."

After the war, Muse said, Mr. Spence gave his mother a mule named "Beck" and the use of 50 acres of land. He said he farmed the land for a while and then came to Atlanta and for many years worked at a landscaping concern.

Since the death of his wife 12 years ago, he has made his home with a niece, who is 60.

"Ain't had much use for women since my wife died," he confided to detectives. "Just stay around the house mostly and chew my 'yellow root' and rub wid the oil."

Pack and Browning said they would recommend a city fine when charges against Muse are brought in Municipal Court at 7:30 a.m. Saturday. Lottery cases generally are bound over for trial in Fulton Criminal Court.



Staff Photo—Ed Batol

LOTTERY SUSPECT USES HIS RUBBIN' OIL

Will Muse, 107, Also Chews "Yellow Root"

Former Slave, 102, Dies in Georgia

MALDEN, Mass.—Adam Young blood, a former slave who recalled "praying and singing" in slave quarters in his native Georgia, died here last week at age of 102. Young blood came to Malden in 1914. For the last five years he had been in poor health, being confined to an infirmary.

Ex-Slave in Gwinnett Is Now 101 Years Old

Constitution State News Service LAWRENCEVILLE, June 24—A Gwinnett County resident born into slavery, celebrated her 101st birthday this month. Dailey of Lawrenceville, Rt. 1, and a resident of the community known as Buggtown. Mrs. Dailey has lived in this county all of her life except for several years of her married life spent in Decatur. She is still active, her hearing is still good, and her eyesight is still good enough to enable her to thread a needle—which she does frequently. She has three living children, Henry Dailey, Gus Dailey and Mrs. Mary Dailey Mitchell, all residents of Gwinnett County.



WIREPHOTO by The Associated Press. **READY TO BLOW OUT** candles, "Uncle Billy" Adams celebrates what he says is his 109th birthday. A patient in County hospital at Lancaster, Pa., Adams says he fled North in 1863 to escape from slavery. He says he was born in New Orleans.

Early Negroes to America Were Not Slaves But Explorers, Navigators, Chicago Librarian Tells Group Here

The Negro has a "rich heritage to be cherished and shared with our children," spoke Miss Charlemae Rollison of Chicago, Ill., Sunday afternoon at Willkie House on a Negro History Week program sponsored by the Mu Omicron chapter of Omega Psi Phi fraternity.

Children's librarian for the past 26 years at the Hall branch of the Chicago Public library, Miss Rollison informed that the Negro "did not come to America first as slaves as every school books says."

B. J. Anderson
With Balboa
"We were among the earliest explorers of the North American continent with such explorers as Balboa, Ponce De Leon and navigator of one of Columbus's ships was a Negro. How many of the general public knows that?" she queried.

Miss Rollison paid a high tribute to Carter G. Woodson, dean of Negro historians, who founded the Association for the Study of Negro Life and History in Washington, D. C. One of the ways to know facts about the Negro is to write to the association, (whose address is 1538 Ninth Street, N. W., Washington, D. C.), she urged.

Miss Rollison informed that two outstanding children's books contained Negro history. One is the story of Amos Fortune, Negro slave, who purchased his freedom and the freedom of others.

2-25-54
Children's Books
The story was heard recently as a special intermission feature during the NBC Symphony's Sunday broadcast the early part of this month. The book received the Newberry award for 1951.

Another children's book which reveals Negro history is "The Long Black Schooner," a story of the revolt of the Schooner Armistad led by the son of an African chieftain.

Miss Rollison explained that Negro history is not for the purpose of explaining "our separations," but

should be studied to reveal its value to the total contributions of American life.

The speaker was presented by Atty. Luther H. Glanton, Jr. Other participants on the program were: Miss Alberta Bates and Mr. Christopher Moore, soloists; Mrs. Lillian Edmunds; Rev. Jesse Hawkins, Rev. Luther H. Smith, Dr. Stanley Griffin, basileus of the fraternity.

Following the meeting question period, the Quettes were hostesses at a social hour with Mrs. Glanton presiding.

Man, 123, Is Dead

2-25-54
BELLAMY, Ala. — Believed to have been the second oldest person in the world, Clem (Uncle Pike) Noble was buried in Bellamy last week. The 123-year-old man was born in 1831. The only person believed to have been

older than "Uncle Pike" was an Indonesian, who was born in 1829.

105-year-old woman has outlived all the children she nursed

ASHEVILLE, N.C. — Mrs. Amanda Rice, 105, is still spry for her age.

She has been living at the Good Will Nursing Home here for several years since the death of her husband and two children.

"Aunt Amanda," as she is called, likes to talk about the many persons she cared for as children, even though she has outlived all of them.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University, Jefferson City, Mo.)

ROBERT S. DUNCANSON—Early Cincinnati Artist

Call
In the field of art one of the outstanding artists of the period before the Civil War was Robert S. Duncanson of *Kansas City, Mo.* This city might well be proud of its native son who made such a contribution in the field of art. He was for many years the best known of the Negro artists.

2-26-54
Duncanson was born in 1821 in Cincinnati. His father was a citizen from Scotland and his mother was a mulatto. She was probably a free woman, for if she had not been free the son would have been a slave, regardless of the status of the father.

Ohio was a part of the old Northwest territory where slavery was prohibited by the ordinance of 1787. This ordinance prohibited slavery other than as a punishment for a crime of which the party had to be duly convicted. Some of the slave practices in southern Ohio were like those in Kentucky.

This youth was considered a Negro and suffered all the hardships imposed upon free Negroes in the slave states. The provision for education in Ohio at the time was meager. It was surprising that he could achieve so much with so little opportunity, but he was self taught.

A Center of Art

In Duncanson's youth, Cincinnati was the best known art center west of the Appalachian mountains. This city was the home of artists of international reputation. Some of them were Farny, Lindsay, Jerome Uhl and Henry Mosler. Duncanson's work made such an impression on these men, he was admitted freely to associate with them.

The fame of the city as an art center was spread largely by Hiram Powers, a sculptor. The painters were James H. Beard, Thomas Buchanan and Robert S. Duncanson, who has been spoken of as the phenomenal Negro painter.

During this early period he painted pictures which were in many of the best homes of Cincinnati. Some of those who had his paintings in their homes were: James Foster, a maker of mathematical instruments; W. H. Brisbane, a prominent physician of the city; Thomas Foris, an outstanding musician; Samuel Smith, a capitalist of that time and Calvin W. Star-

buck, proprietor of the Cincinnati Daily newspaper. These were just a few of those who purchased his pictures and had them gracing their walls.

Did Historical Drawings

Some of his work in the early days was of an historical nature. Among them were "Shylock and Jessica," "Ruins of Carthage," "Trial of Shakespeare," "The Battle of the River Basin," and "Western Hunting Encampment." He was classed among the great artist for these contributions.

Duncanson secured his education in art in Cincinnati but later moved to Canada, where his color was no hindrance to his advancement in his chosen field. Here he was able to move in very select society. This was a great step in his education for here he gained much from association in that British Dominion. While still in the United States he had painted an imaginative picture of the "Lotus Eaters." In Canada he was so encouraged he retouched this piece and produced two or three better ones. We are told Mucuro D. Conway, did much to popularize this outstanding man.

Goes To England

He left Canada and went to England. He exhibited his paintings with success and made a good impression and studied painting in that country. He made such a good impression he was invited to London by some members of the nobility. Among these were the Duchess of Southerland and the Duchess of Essex who acted as his patrons in London. He also met Lord and Lady Tennyson and presented the Poem, The "Lotus Eaters."

Duncanson was also interested in both landscape and historical imaginative pictures. The one piece which seems to have attracted most attention, if it is possible to say this, was Ulysses and his Warriors visiting the Lotus

land. All of his pictures are of a high order, I am informed by my colleague, Professor James D. Parks, who is making a comprehensive study of this forgotten artist. When that work is completed and with the contribution of Professor James Porter, of Howard university, we shall know more about this unknown painter.

Last Years Clouded

There are some who felt that he might not have been unknown if he had remained in Europe as Tanner did later, but he came back to Ohio where he was proscribed. His last years were clouded and he died of violent insanity in Detroit.

This artist should be better known. His work was of a high order and brought Duncanson thousands of dollars, but he seems not to have been able to keep much of it. He, and many like him, is a good reason why we should study Negro history for some time yet.

Bishop R. R. Wright's illness in Jamaica is not cancer, despite what you may hear... Clem Noble, who was 30 when the Civil War began, died at Bellamy, Ala., at the age of 123... Mrs. Annie Lee Moss is back on her code clerk's job at the Pentagon... Mrs. Evandney P. Canegata, of NYC, has been restored to her clerical job at the Immigration and Naturalization Service. She had been suspended as a "security" risk. She was accused of continuing sympathetic association with her brother-in-law, Canada Lee, who's been dead two years.

Ol' rockin' chair doesn't get this

105-year-old woman

2-25-54
ELIZABETHTOWN, Ky. — (ANP) — Mrs. Susan Garrett, who celebrated her 105th birthday here last week, is living proof that something was wrong with the lyrics of the pop tune of yesteryear. The ditty said "Ol' rockin' chair's got me." It doesn't have her yet and seems as though it never will.

Extremely active for her years, she says she was never a house worker. Born a slave in Green county, she recalls that her mother, who had been freed from slavery, "killed her out" when she was 10. That was before the Emancipation Proclamation was signed.

Now living with a son, she has 100 living descendants including seven living children, even some great-great-grandchildren.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

— One of North Carolina's Outstanding Citizens —

The subject of our sketch this week is a citizen of distinction, but one unknown to most of the present generation. He is among that group who blazed the trail for better citizenship by proving that Negroes had the ability to achieve in any field. He selected the field where great ability was required and in which he had to meet the best minds in the profession in the Southland.

He was born a free Negro in Norfolk in the Old Dominion in 1840. He grew up at a time when the slave controversy was becoming more intense and the disabilities of the Negro were becoming more and more tense.

Collins was able to attend school in spite of the hostility which Negroes of every class had to bear. He attended a small academy known as Willis Academy. The purpose of this school was to emphasize the possibilities of Negroes and to aid them in the acquisition of American culture. He continued his education at the then famous, Lincoln University of Pennsylvania.

He did not graduate from this college but rather served in the Navy for a while and worked in the capacity of a cabin boy. When this tour of duty was over he did not return to Lincoln, but began the study of law. At that time, law was studied in law offices and by reading alone. When he had completed his law course he felt that he should find a place that gave opportunity for the display of his ability.

Both Turn to Teaching

He had by this time married a young woman from his native city of Norfolk, Va. They turned their attention to North Carolina which they felt was a fertile field to carry on the effort for race uplift. These two citizens characterized themselves as educational missionaries or educational trail blazers.

They found the conditions where they might do much for the uplift of the race. Teaching at that time for the Negro, as it has been since,

was the most convenient of the occupations. This family began teaching in a big way. There was a day school for children, a night school for adults and Sunday School for those who could not benefit for reasons of their occupations by the other schools. The Sunday Schools were unlike they are now and much of the time was taken up with the rudiments of education. Slavery had done its work so thoroughly that most Negroes were illiterate but their greatest desire was to learn to read and write.

Attorney John Henry Collins kept up teaching for some time but at that time little was paid the teacher and even less was paid the Negro teacher. This energetic man sought ways to supplement his income and secured an appointment as Justice of the Peace. He performed duties which are common to that office, marrying persons, holding court and issuing warrants and the like.

The wife of this energetic man conducted a private school for the children of the community. There developed certain objections because of the religion of this couple. Mrs. Collins had been brought up in the Catholic faith while Attorney Collins was a communicant of the Episcopal church.

Agents of Mercy

Most Negroes at that time were either Baptist or Methodist. The ritualistic church had not taken hold of the Negro population and there was hostility to any who embraced these religions. In the case of the Collins family they soon overcame it and were accepted fully in the community as agents of mercy.

John Henry Collins was a well prepared candidate for public office and it is not at all surprising that he was urged to seek it. He was a trail-blazer because it's not the usual thing for Negroes to seek public office in rural areas where Negroes were not in the

majority.

His first try was for the office of district attorney, then and now in North Carolina known as solicitor, but called by other names in other states. He was elected in spite of the fact he had to secure a large number of white votes to accomplish it. He was faced on the Democratic ticket by a well-prepared white lawyer, but was elected by a large number of white votes.

The district which he served was known as the second Judicial district of North Carolina and was often referred to as the Metropolitan district. This was of more importance than otherwise would be the case. The district extended from the center of the state to the eastern part to the Atlantic Ocean. There was also an array of competent talent in this district because of the Capital City and the Negro solicitor became of historical importance.

Respected By Both Groups

Attorney Collins enjoyed the respect both of the people in general, Negroes and whites, the legal talent as well. He was often consulted on legal questions by many lawyers in his community. It has been said that he possessed such an excellent legal mind and his cases were so well drawn that he was able to secure more convictions for the state than any other solicitor in North Carolina during that period. He served in that position for two terms, from 1878 to 1886.

John H. Collins was so well known and so impressive that one Justice Walter Clark, of the Supreme court in North Carolina and a trustee of Princeton University, was anxious to present this outstanding Negro attorney to Princeton for the honorary Degree of Doctor of Laws. Unfortunately the justice died before it could even reach the beginning stage.

There were perhaps many illustrious Negro contemporaries of Collins living in the state of North Carolina in the last quarter of the 19th century. There were three who held the honor of being representatives in Congress, James E. O'Hara, George H. White and Henry P. Cheatam, as well as others who had received political and educational recognition, namely, John C. Dancy, Collector of Customs at Wilmington, and later Recorder of Deeds of the District of Columbia; J. W. Hood (later bishop) in the State Department of Education; J. C. Price, the educator and orator, and James E. Shepard, founder of the North Carolina college. All of these were well trained men and by no means could be referred to as "incompetent office holders."

John H. Collins left North Carolina in 1907 and moved to the state of Ohio where he continued the practice of law until his death in

Ironton, Ohio, 1913. The only real immediate member of the Collins family surviving is S. F. Collins, a professor of psychology in Lincoln University Jefferson City, Mo. and up to the time of her passing five months ago, there was a daughter, Mrs. Mary A. Exum, prominent in the Negro Womens' Federated Clubs and Episcopal church circles who was considered one of the first Negro citizens of her home city, Youngstown, Ohio.

John H. Collins' life and achievements are unique; during the period in which he lived, as well as through the years. He must be an inspiration to his descendants who have followed the gleam, the Negro race and the legal profession.

104-year-old pastor
convalescing after

3 weeks in hospital

CHARLOTTESVILLE, Va.—Al-

though it may sound fantastic—it is nevertheless true—the Rev. Wilson Murray, reliably reported as having been born in 1850, is convalescing from an illness at the Spears Nursing Home of this city.

A minister, "preaching the gospel" for more than 50 years, the Rev. Mr. Murray says he has been up for about most of his 104 years, except for the past three weeks when he has been confined to this combined hospital and nursing home.

Orleans Widow
Celebrates Her
100th Birthday

A little 115-pound Creole woman who has never worn eyeglasses and can still out-talk anyone, celebrated her 100th birthday Friday in the midst of well-wishing relatives and friends.

The remarkably superb woman who can still dance after topping the century mark, said that longevity runs in the family. Several other members of Mrs. Elizabeth Ferrand's family have lived years after their 100th birthday.

Mrs. Ferrand, who resembles an Indian, is a native Orleansian. Of her four children, two are still living. Both Mrs. Anaise Adams

and Miss Carmelite Ferrand, live with Mrs. Ferrand at 1655 N. Derbigny. She has 12 grandchildren, 33 great-grandchildren and two great-great-grandchildren.

Mrs. Ferrand began her day by going to mass and receiving communion at Sacred Heart Catholic church. According to Mrs. Ferrand, she returned and had a hearty breakfast.

Her husband, Rudolph Bartholomew Ferrand, has been dead since the Civil war. One of her daughters, Miss Jeannie Ferrand, died 11 months ago. The other children were Henry Ferrand and Mrs. Jean Fleury.

With a memory as sharp as a teen-ager, she proudly said that she was a member of one of the four free colored families. Her parents are descendants from San Domingo. Her grandparents had stands in the old French market.

During her youth she lived a conservative life, one which prohibited the use of alcoholic drinks, smoking, late hours and protective clothing at all times. "Today," she said, "people aren't like they were in those days in that most drink to excess and stay out all hours. There is no discipline in the present homes and the children are running wild."

Mrs. Ferrand worked in the capacity of a practical nurse to rear her children after the death of her husband.



Despite her three-figured age, she is very active. She works in her garden daily. Mrs. Ferrand concluded that she has no fear of death, and when God calls her, she is ready.

Oklahoma Sixty-five Years Ago

Sixty-five years ago Thursday, a hardy brood of pioneers rushed across the borders of Texas, Missouri and Kansas into Oklahoma at 12 noon. April 22 is celebrated by the sons and daughters of 89-ers commemorating that natal day when Oklahoma Territory was thrown open to white and black settlement, and the lush land formerly set aside by government for Indians subjected to be filed upon, allowing the staking of a claim.

What was joy for our forefathers that day when the bugle sounded and 100,000 rushed into the territory to make their future homes, was in reality a sad day for the Indian. Early in the century covetous white Americans had driven the Five Civilized Tribes out of Georgia, Alabama and Mississippi, over the bitter "Trail of Tears" into the land that lay between the Ozark hills and the Red river, on the pledged work of the White Father that this was at long last their incontestible home, and that their firesides would be protected "as long as grass grew green and water ran down stream."

But when the bugle blew April 22, 1889, it meant again the happy hunting grounds of the Red Man has been invaded and another treaty was worthless and had been set aside. Thousands gathered that day on the borderland. They came in buggies, wagons, buckboards, horseback and many on foot. They jammed and packed the southern Texas border on the north, the Shawnee and Pottawatomie reservation on the east, the South Canadian environs on the south just across the line from the old Chickasaw nation and on the west they gathered impatiently in the Cheyenne and Arapahoe country. Keep in mind, there were no automobiles, airplanes and other means of present day transportation in this early period, and in addition, there were no modern highways such as we have today. Only endless, winding Indian trails carried the weary traveler to bridgeless streams, and never to a city. Nature was naked in her virginity from Coffeyville in the north to the Arbuckles in the south, and from the Winding Stair mountains in the east to the Wichitas in the west. Much of this territory just described constituted the Indian Territory, but all of it was wilderness yet to be tamed by the science, art and industry of the white and black man.

There was, in addition to the more than 100,000 who stood on the edge of the Promised Land, April 22, 1889, another group of lawless pioneers, who had sneaked into Oklahoma Territory and had selected special claims to which they immediately seized title. These men were called "Sooners," because they entered Oklahoma Territory sooner than they were lawfully permitted. Many citizens across the past forty years have inquired of this writer why we captioned the page covering news from the various small communities of Oklahoma "The Sooner Trail." At least 10,000 Sooners were already in Oklahoma the day President Harrison inaugurated the "Run" into Oklahoma Territory. Many of them were detected and deprived of their ill-gotten gains, but many of them, who in the end settled questions of right and wrong in those days at the end of a pistol barrel, were able to hold their own and remain on their illegally seized property.

Negroes from many of the southern states, who had been deprived of their rights following the invalidation of the civil rights laws (force bills) in 1853, learning the zephyrs of freedom were blowing in Oklahoma Territory, decided to turn this way. To them had come stories of the absolute equality given to Freedmen in the Indian Territory by the Indians, and learning of the terms under which Oklahoma Territory was to be established, left in droves from the anti-Negro southern sections and turned their faces toward the blackjack hills west of the Arkansas river.

It is said that one group of Negroes, almost 500 strong, started marching through the woods and forests on foot toward Oklahoma from Tennessee, Mississippi and Arkansas. Many of them settled in Guthrie, which was designated as the Territorial capital, and it is authoritatively stated Oklahoma City was largely dominated by whites who came here from Guthrie, where they found early day blacks in control, such as Judge G. N. Perkins, S. J. Faver, E. P. McCabe (who incidentally was the assistant state auditor), W. H. Twine, E. I. Saddler, G. W. P. Brown, and we might go on to name two score more black men and women who constituted a brilliant and intelligent group in the early day life of Oklahoma Territory. A lot of people do not know that the town of Perkins, now completely in control of whites, was originally named for Judge G. N. Perkins, who edited the Oklahoma Guide at Guthrie and was one of the first justices of the peace of that city.

One can always drop a tear when he goes to Guthrie of today, since C. N. Haskell ruined that once thriving community and made good his threat to "make grass grow in the streets," when he recalls the early day black men and women who gathered there shortly after 1889, making it a brilliant and enlightened center of culture and refinement. Those were the days when the brilliant R. Emmett Stewart was a young man and later N. J. C. Johnson was to defeat the later governor M. E. Trapp when he ran for county clerk of Logan county. It was the days when C. A. Buchanan left Mississippi between suns and later established the Guthrie Safeguard, the early and courageous voice of Oklahoma Territory blacks of that period.

But the history of those brave souls who lived in dugouts and went to church socials in log cabins where they ate parched corn for refreshment, could never be adequately written unless one brings into the picture the story of the Freedmen, who lived in the Indian Territory and who for almost a quarter of a century refused to fraternize with the state Negro. The Freedman was early told the state Negro was standing nearby to rob him, and while he watched the Negro who arrived from the states, white men through various devices were systematically robbing the former slave of the Indian. It was only following extraordinary efforts, and after the Freedman had been almost completely robbed, he at long last decided all black men and women have something in common.

In the Indian Territory side of the state there were many black United States marshals who helped to bring law and order to the Indian country. There were Zeke Miller, of Alderson, father of John Miller, well known around Oklahoma City for many years before he died; Bob Fortune of Hartshorne, who for many years was a bosom friend of this writer, and later practiced law in Oklahoma and Arizona; Bass Reeves, of Muskogee; Bill Colbert, of Atoka; Grant

Johnson, of Eufaula; Neeley Factor, of Carbon, near McAlester, who later lived for many years at Tulsa, and many others whose names are indelibly inscribed upon the historic pages of Oklahoma and Indian territories. One of the main reasons why the Oklahoma black man has been what Kipling called a "Fuzzy Wuzzie" (a first class fighting man) develops out of the spirit for freedom and liberty that was transmitted to him by the Freedman, who prior to statehood had breathed the zephyrs of freedom in the Indian country for many years, and who had lived on absolute terms of equality with the Indian.

With the exception of Langston, the "all-Negro" towns of the early years were located in the Indian Territory, and stemmed from the idea in that era that self determination could be effected in Oklahoma through segregated form. Resulting from such faulty thinking, Vernon, Tullahasse, Tatum, Rentiesville, Red Bird, Lima, Grayson, Porter, Clearview, Bookertee and Boley, along with many others, had their being. Oklahoma and the Indian Territory was then nothing more than an agricultural community and these little segregated communities flourished for perhaps a quarter of a century.

Thousands of pioneer settlers left Oklahoma Territory about a mile over the hill to Conwell's Chapel, located on the

Oklahoma Sixty-five Years Ago

Sixty-five years ago ~~Thursday~~, a hardy brood of pioneers rushed across the borders of Texas, Missouri and Kansas into Oklahoma at 12 noon. April 22 is celebrated by the sons and daughters of 89-ers commemorating that natal day when Oklahoma Territory was thrown open to white and black settlement, and the lush land formerly set aside by government for Indians subjected to be filed upon, following the staking of a claim.

What was joy for our forefathers that day when the bugle sounded and 100,000 rushed into the territory to make their future homes, was in reality a sad day for the Indian. Early in the century covetous white Americans had driven the Five Civilized Tribes out of Georgia, Alabama and Mississippi, over the bitter "Trail of Tears" into the land that lay between the Ozark hills and the Red river, on the pledged work of the White Father that this was at long last their incontestable home, and that their firesides would be protected "as long as grass grew green and water ran down stream."

But when the bugle blew April 22, 1889, it meant again the happy hunting grounds of the Red Man has been invaded and another treaty was worthless and had been set aside. Thousands gathered that day on the borderlands, and they came in buggies, wagons, buckboards, horseback, and many on foot. They jammed and packed the southern reservation on the north, the Shawnee and Pottawatomie south just across the line from the old Chickasaw nation and on the west they gathered impatiently in the Cheyenne and Arapahoe country. Keep in mind, there were no autos, no mobiles, airplanes and other means of present day transportation in this early period, and in addition, there were no modern highways such as we have today. Only endless, winding Indian trails carried the weary traveler to bridgeless streams, and never to a city. Nature was naked in her virginity from Coffeyville in the north to the Arbuckles in the south, and from the Winding Stair mountains in the east to the Wichitas in the west. Much of this territory is described constituted the Indian Territory, but all of it was wilderness yet to be pressed by the science, art and industry of the white man.

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Thousands of pioneer settlers left Oklahoma Territory

around 1893 and 1894 when the terrible droughts came and wind storms blew sand and dust into the skies until the sun many times looked like a red moon in the heavens and remained that way for days, and one of the methods adopted by the settlers for socialization occurred each week-end when neighbors within a radius of six or seven miles would drive by appointment to a given settler's dugout, where they would remain over the week-end, from Saturday to Monday morning, feasting upon wild turkey, deer, quail, rabbits and the rest of all sorts of wild animals easily apprehended and killed in the new country. This writer recalls how we used to trap quail, and many times has gone out in the morning to find as many as thirty-five or forty quail under one shelter and a half dozen rabbits and squirrels trapped by the ingenuity of man. We recall one fatal morning while holding two rabbits who had not killed, in one hand, we rammed the other hand into a trap assuming we had cornered another rabbit. We dropped both rabbits and lost the squirrel when this vicious animal quickly snapped his teeth into one of our fingers and then scampered away.

We recall the first Sunday school we attended in Oklahoma shortly following location of the family near Choctaw City. Uncle hitched his oxen to a cart and drove the family about a mile over the hill to Conwell's Chapel, located on the

Barton farm, where the county superintendent plans to erect the new Spencer grade school. The old structure was a log stickade and the seats in that early church building were made of split logs, with wooden pegs driven into the bottom for supports. This was a Presbyterian mission.

There are just a few of the old timers remaining who knew Oklahoma when she was young. In those days it took from three o'clock in the morning until twelve o'clock in the day to drive sixteen miles from the Spencer district, a distance we can cover now in twenty minutes over modern highways. When the band plays in the 89-er parade Thursday a few of us can recall when a watering trough stood in the center of the street at Main and Broadway in Oklahoma City, and when hitching posts took the place of parking meters. Those were the days before carbonated water and when the most delicious confection was a "milk shake." In fact, when the girls dated in those days, instead of leading her swain to an ice cream parlor, the two strolled off to a clay bank where they chewed sleep-shower together. Court-ing in those days was a very inexpensive experience.

Out of the many vicissitudes and travail of the past sixty-five years whites, Indians and blacks have drawn closer together. There is today a more brotherly understanding and a broader conception of freedom and democracy. Let us hope that the next sixty-five years, during this atomic age, there will witness a greater and a grander approach to the Golden Rule and human equality.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

—A SLAVE CASE IN WASHINGTON TERRITORY—

There were several cases of slavery in some sections of the country where slavery was not expected to legally exist. One such case occurred in Washington territory in 1860. It is important because it has national and international complications. A mulatto slave boy lived in the city of Olympia in 1860, which at that time was the capitol of Washington territory, with Major James Talton. Major Talton said Charles was not his slave, but belonged to his friend, R. R. Gibson, who lived in Talbot county, Maryland.

This would seem like the truth, for five years prior to 1860, Charles had been hired and employed by Talton in Olympia. Charles was treated well and no complaints were made on that score. It is the desire of all mankind to have freedom and DR. SAVAGE probably it was this which caused the slave boy Charles to become restless.

Whatever the case, he did long to be free and made every effort to secure it. He had been associat-

ing with free Negroes who came on ships to Olympia from Canada. There was one ship, the Eliza Anderson, which sailed regularly between Washington ports, Victoria, Vancouver Island and Wayports. It carried mail, passengers and freight.

Hides Aboard Vessel

The slave Charles knew some of the persons who worked on that ship and through them he hoped to escape from his bondage. In September, 1860, Charles secreted himself away on the vessel and was not discovered before the ship sailed but was discovered before the ship reached its destination.

When he was discovered, the Captain put him under arrest and locked him in the lamp room. Some of the persons on board sued for a writ of habeas corpus. James

Allen, a Negro cook on the Eliza Anderson, made an affidavit before the court in which he said that Charles came aboard trying to escape from Major Talton and that Charles was a slave.

He said at that time Charles was locked up in the lamp room on the mail ship, Eliza Anderson. This document was signed by his mark which showed he could not write. A similar affidavit was made by William Davis, a passenger from Olympia. He said that Charles had told him according to his sworn statement that he, Charles, was a slave of Major Talton. He also said that Charles was then locked in the lamp room. There were affidavits made by other passengers and persons who worked on the ship.

The reason that the captain was so careful to see that Charles did not leave the ship was that in doing so he would touch English soil. The doctrine laid by Justice Mansfield was that whenever a slave touched the shores of England he was free or became so. The captain no doubt felt it was his duty to return the slave to bondage as he was expected to do so under the Fugitive Slave law of 1850.

Ordered to Court

Charles Mitchell, as his name now appeared in the records, for the first time was ordered by Judge David Cameron, who presided over the Court of Civil Justice, to be brought in the court. This writ was granted and the sheriff was directed there forthwith, to bring Charles into court. This order was complied with by Captain John Fleming of the Ship Eliza Anderson because he wanted to prevent destruction of property.

He demanded that Charles be returned to his master and used as the basis of his demand the angles of international law. He had ignored the many cases which had been decided concerned slavery. Slavery was not a product of international law but was really maintained by positive municipal law.

James Talton, who owned the slave Charles, wrote the acting governor of Washington territory, asking that the matter be brought before the government at Washington. He insisted that the owner of the slave should have justice that the flag of the country might be vindicated.

Acting Governor William McGill wrote the secretary of state, Lewis Cass, and gave all the details. The governor insisted that in not returning Charles, England had made use of search and seizure which was hated by all Americans. The Governor said he only agreed to turn Charles Mitchell over because he wanted to prevent bloodshed. It is evident that the governor used good judgement

for the sheriff had no alternative but to carry out the orders of the court.

Any interference would have caused bloodshed. The governor said if a battleship of the United States had been near by he would have resisted and sent the Negro aboard it. A little incident such as this could have caused a war. Fortunately this was prevented and Charles was given his freedom by the courts of Canada and the case was closed.

This case is of more than passing interest because it occurred in Washington Territory, where slavery was prohibited by law. In spite of Talton's claim that Charles was not a slave and had not been held as such in Washington, it is evident he was held in slavery. It is important from another angle, that of international relations. This is one of the important slave cases in the Pacific Northwest and it is important because it involved both State department of the State department of the United States and the government of Canada.

Blind man now 103, danced for famous Civil War generals

ST. LOUIS (ANP) — Louis Burns observed his 103rd birthday anniversary at his East St. Louis home last week by recalling having danced for the North's three most outstanding generals in the Civil War.

Now blind, but otherwise in good health, Mr. Burns said he once danced for Gens. U.S. Grant, William T. Sherman and Philip Sheridan.

Mr. Burns was born on a cotton plantation near New Madrid, Mo. After the Civil War, he had a small farm near his birth site. He came to East St. Louis in 1910. He has some 87 descendants. All are living.

Woman, 102, Dies in Fla.

LAKE CITY, Fla. — Funeral services were held recently for Mrs. Mary Allen Laws, who died after a brief illness just one month short of her 103rd birthday.

The services were held at the Jerusalem Primitive Baptist Church.

Mrs. Laws was born May 7, 1851, in Georgia. The family moved to Florida when she was 9 years old. She was a Christian church and civic worker in

the community.

She is survived by four daughters, eight sons, thirty-eight grandchildren, thirty-three great-grandchildren, eight daughters-in-law and four sons-in-law.

Preached 90 years, cleric, 106, declares

THOMAS, Ga. (ANP) — The Rev. Richard Moore, who says he is 106 years old, may hold the record for being active in the ministry.

The Rev. Mr. Moore says he got the call to preach when he was eight years old, and by the time he was 14, had a post in four churches.

When he was 20, he took up prophesying—an additional gift with which he found himself, as the result of "healing an arthritic patient who had convulsions."

Benedict Graduate

The Rev. Mr. Moore was born in Blackstall, Clifton County, S.C. He received a degree from Benedict College and taught in a religious college for 18 years, he stated.

His wife died about 44 years ago. He has a son, 48, who travels; a daughter in Philadelphia, another in Chicago; and a married son in Thomson. The last church post he held was at the Welcome Friends church in Atlanta.

Know Your History

By Dr. W. SHERMAN SAVAGE

(Professor of History at Lincoln University,
Jefferson City, Mo.)

HENRY O. WAGONER—A Western Deputy Sheriff

One of the outstanding citizens of the West was Henry O. Wagoner. The influence which he exerted on the state of Colorado is not known by many of those who today live in the Centennial state.

The subject of our narrative was born in the small town of Hagerstown in Washington county, Maryland, just a few miles from the National Capital. This important event happened on February 27, 1816. Wagoner grew to manhood in that Maryland community and spent his time working on a farm. This consisted of all kinds of work. His mother was a free woman. His father was German.

His education was very meagre. At the age of five he was taught the English alphabet by his paternal grandmother. He was able to attend school at scattered intervals. In all, his attendance amounted to only about nine or ten months, including the time he spent at night school. He taught himself to write with white crayon on board fences. With hard work he was able to secure the rudiments of an education.

Friend of Douglass

In August, 1883, he went to Baltimore but did not remain but eleven days. Wagoner was a friend of Frederick Douglass. On September 8, of that year, Douglass left for the north and Wagoner left for the west. Travel was slow and he did not reach Wheeling, W. Va., until a week later, on September 17, and he remained for six weeks. He later moved to Cincinnati but we are not certain how long he remained there.

Goes Into Business

By 1846, he was back in the United States at Chicago with his wife and daughter. He secured work with the "Western Citizen", one of the anti-slavery papers of that period. He became a subscriber and sometimes correspondent. His family increased to such an extent that he had to find employment which was more profitable. He entered the milling business, which cost him \$7000, quite an outlay for a Negro at this early time but it was a success.

Wagoner was selected as a presidential elector for Illinois by

some of the anti-slavery papers when Garret Smith was a presidential candidate. He came in contact with Frederick Douglass and was introduced to John Brown. This well-known abolitionist never failed to call upon Wagoner when he was in Chicago.

He also sent the slaves from Missouri and Kansas through Chicago and Wagoner helped to get them to Canada. The last group of 15 passed through this city in 1859. They were under the supervision of John Brown and four of his white assistants. Wagoner cared for the escaping slaves and an old friend of H. O. Wagoner cared for the whites.

This was risky business, for the Fugitive Slave Law was in operation and anyone who was caught in the act of aiding slaves was to be fined \$1000 and six months in jail. The surprising thing was that Alan Pinkerton, the famous detective, came to Wagoner's assistance and secured aid and sent the entire party to Detroit.

This was the last time that Wagoner saw John Brown. He did hear from John Brown again when he was at Chatham, Canada. He was invited to attend a secret convention to be held in Chatham but Wagoner did not go, devotion to his family causing him to decline.

MOVES TO COLORADO

The excitement of the gold discovery in Colorado influenced him. He moved to Denver in August 1860. He later went back to Illinois because he had left his family there. The war was breaking on the country and he went down where the western armies were in battle array and became an assistant to a sutler and did other things about the camps. He was asked to recruit for the 29th Illinois colored troops and was given a commission by Governor Andrews of Massachusetts to recruit for the Fifth Calvary of that state. He was commissioned by the War Department to recruit refugees and contraband in the South.

When the war was over, Henry O. Wagoner returned to Denver arriving November 24, 1865, and resided there the rest of his life. He spent considerable time in the old mines before he began the operation of business in the mile high city. He was the proprietor of several restaurants and barber shops of various times and seems to have made a success of them.

Henry O. Wagoner took an active part in politics. He was appointed one of the clerks in the first state legislature in 1876 and served through the session. In 1880 he was ap-

pointed one of the deputy sheriffs of Arapaho County, Colorado. His duties were chiefly to act as bailiff of the district court and his duty was to serve legal papers for that court. He held that position for three years and was later one of the election judges of the ninth ward of Denver. In spite of his many setbacks he would be considered successful by almost any standard.

Henry O. Wagoner died in Denver in 1901 at the ripe age of 84 and left several children, grandchildren and great-grandchildren.

Call

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Fri. 1-15-54

Kansas City, Mo.

Know Your History

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(Professor of History at Lincoln University,
Jefferson City, Mo.)

JAMES ALFRED DUNN PODD—A Church Leader

One of the little known preachers of importance in the period after the Civil War was James Alfred Dunn Podd. Perhaps the reason he is not better known is because he died at an early age, when his work was just beginning to blossom forth and when he had just begun to demonstrate his great ability as a church leader.

James Alfred Dunn Podd was born in the West Indies on the Island of Nevis, one of the British Leeward group. This was a very small island with a land area of only 20,000 square miles. This island was just south of St. Christopher and separated from it by a channel which was only two miles wide. The population was also small; at the time of his birth there were only 10,200 persons on the island including men, women and children.

Father A Minister

The Podd family did not remain long on the Nevis island but moved to St. Christopher when the son was only two years old. His father was one of the leading ministers of the Methodist Episcopal church on that island.

This, of course, gave young James certain educational advantages. His father wanted the son to have the best education. Young James was given the advantage of the very best schools in the island. Later in St. Kitts he pursued a preparatory course and graduated much younger than the average. He, here, showed those

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characteristics which marked him as a person interested in study and a love of books.

At the time this young man graduated from the preparatory school, he felt he was going into the Episcopal ministry. He went to England to continue his preparation. Young Podd entered a collegiate institution under the patronage of the Episcopal church. He was able to secure a good education and to understand and appreciate the service in the church of England.

Back To Islands

When the education of James Alfred Dunn Podd had been completed he went back to the West Indies to find a field of labor. He accepted a position with the civil government. This was what many of those who graduated from the colleges of England found to occupy their ability. This young man was employed in the department of education. He grew and developed in this department and at one time was superintendent of education for the island.

His interest in literary achievement caused him to be elected editor of a journal which was published on the island. The magazine was interested in education, literature and religion. He made a good success in these positions and was happy in them until the death of his mother. This changed his whole life and he could no longer be happy in the island.

He decided he would come to North America and begin life over again. He returned to his first love, the ministry. He began his work in the British Methodist

Episcopal church and served several of its congregations as pastor, which on the whole seemed successful.

James Alfred Dunn Podd at this time had a change of view concerning baptism and joined the Baptist church at St. Catharines Ontario. He was called to the pastorate of that same church. However, he did not remain here very long for his talents soon attracted the attention of other congregations. He was called to the Baptist church at London, Ontario. He accepted this call and served for two years and grew in popularity and the church grew in membership.

To Olivet Baptist

In 1881 he was called to the famous Mt. Olivet Baptist church of Chicago, which he accepted, February 1, 1882. He seems to have remained here only a year for he took the Bethesda Baptist church in February in 1883. The congregation was organized especially for him in the southern part of the city of Chicago. Under the dynamic preacher, the congregation was greatly increased. This increased congregation made it necessary for the pastor and of-

ficers to find a new place of worship. This happened several times so that the officials had to think in terms of a permanent church home.

They found a location at the corner of 34th Street at Butterfield. The chapel was a well-appointed one and was well furnished. This was only accomplished after a struggle. The enterprise drew out and put to work the fine qualities of this young Baptist pastor. The strain on both the minister and the congregation was severe and no doubt, hastened the death of the young preacher. It would not be far wrong to say that he built this church almost with his life's blood.

The reason for his great success was his well planned logical sermons. In spite of the well arranged literary sermons he was able to deliver them with force and invoked enthusiasm on the part of his hearers.

He was also interested in the African missions and urged the church to give more attention to the work and give greater support to those persons who engaged in this work.

In these positions and in the effort in his churches he had called too greatly on his slender health resources and he faltered when he had reached the place where he could render his greatest service. He died at Jacksonville, Florida, December 23, 1886 at the age of thirty two. The work he had been able to accomplish gave every indication he was a preacher far above the ordinary.

Remarks of Carl Murphy

President National Newspaper Publishers Association

Honoring Matthew Henson

The White House

April 6, 1954

WASHINGTON

Mr. President:

The sense of belonging is an important element in national life.

There are those who draw a circle and shut you out.

The wiser man draws a larger circle and brings you in.

Edmund Burke put it this way:

"To make us love our country, our country ought to be lovely."

You, sir, apply the Burke philosophy in calling in Matthew Henson for honors on the 45th anniversary of his successful dash to the North Pole with Commander Robert E. Peary.

Lauds Eisenhower

You, sir, are lovely and gracious to the only living survivor of the expedition and to the minority he represents.

The significance of the Peary expedition is well known.

The map of the world was a place of mystery.

For 400 years man had sought in vain to reach it.

The list of failures from the time of Henry the Eighth includes John Davis, Henry Hudson, William Barents, William Baffin, Roald Amundsen, Fridtjof Nansen and scores of those whom Theodore Roosevelt called the "best and bravest of Arctic explorers."

Just Supersition

There were only superstitions and surmises on what would be found at the North Pole.

Some suggested there was land at the Pole; others said it was a shallow sea; still others said centrifugal force would cause all objects to fly off into space.

Peary sank his lead line into a crevice in the ice and it went down 9,000 feet without touching bottom.

Then, for the first time, we knew that man could stand on a cake of ice at the top of the earth and come back alive.

"Wretched Cold"

For the first time we knew of temperatures there from 15 to 60 degrees below zero, "the wretched cold," "the blinding snow," "the frozen sky," "the continuous daylight" and the "blue sun that never set."

The expedition left New York in July, 1908, and reached win-

ter quarters at Cape Sheridan in September.

On the first of March, 1909, the journey northward across the ice fields began.

There were five parties, four of which carried provisions to the ice-packed stations and returned to the base camp.

The fifth detachment, composed of Peary, Henson and four Eskimos, followed.

24 In Expedition

Across the Arctic wastelands the expedition moved: 7 Americans, 17 Eskimos, 19 sleds and 133 dogs.

At scheduled stations on the route, the separate parties deposited their stores and returned to ship anchorage at open water.

Dr. Goodsell reached 84 degrees 29 minutes north latitude; George Borup, 85, 57; Ross G. Martin, who was drowned, 86, 31; Captain Barlett, 87, 48.

Finally at 10 o'clock on April 6, 1909, Peary, Henson and four Eskimos reached 90 degrees north—the Pole.

When they reached it and made camp, they had left their last relay four days behind them. They had traveled 18

hours out of every 24. To Henson had gone the job of breaking the path.

Hoists "Old Glory"

He and an Eskimo reached the Pole first and waited for their commanding officer's sled to catch up. At Peary's order, Henderson hoisted the Stars and Stripes.

Peary had reached a goal which he had sought for 19 years. Six poplar trips failed; the seventh succeeded.

Why did Peary take Henson with him on that last 10-mile lap to the Pole? Was it, as some have charged, because he wanted no rival?

Here is Peary's answer:

"Henson was with me in 1891. We made the long journey over the Greenland ice cap in 1893.

"We rounded the north end of Greenland in 1900. We went out again in 1902 and in 1906, broke a world's record.

Services Unique

"He was the most popular man aboard ship with the Eskimos. He could talk their language like a native.

"He made all the sleds which went to the Pole. He made all the stoves. He fashioned other equipment. He had endurance and could drive a dog sled better than any other person in the party."

In addition, there may have been a measure of sentiment in Peary's action, inasmuch as Henson had twice before saved his commander's life.

Today, by air, we make in a few hours the trip that took Mr. Henson 36 days of back-breaking toil.

Mr. President, I have the very great honor to present Matthew Henson, 85 years young.

Blind man, now 103, danced for famous Civil War generals

ST. LOUIS (ANP) — Louis Burns observed his 103rd birthday anniversary at his East St. Louis home last week by recalling having danced for the North's three most outstanding generals in the Civil War.

Now blind, but otherwise in good health, Mr. Burns said he once danced for Gens. U.S. Grant, William T. Sherman and Philip Sheridan.

Mr. Burns was born on a cotton plantation near New Madrid, Mo. After the Civil War, he had a small farm near his birth site. He came to East St. Louis in 1910. He has some 87 descendants. All are living.

PROOF OF ONE'S STATUS:

1847 'Freedom License' History Week memento

By RUTH JENKINS

BALTIMORE

Today's 18-year-old miss may be carrying either a driver's license or a marriage license (or both) in her purse.

But in 1847, she carried a "freedom license" instead.

In order to get such a certificate, her birth as a free person had to be proved.

Such a certificate, issued to Miss Martha Ann Braddick in 1847, is being exhibited as a Negro History Week memento by her granddaughter, Mrs. Martha Jennings of 802 W. Lexington st., Apt. 5.

The license, on official Baltimore County court scroll paper, and signed by A. W. Beadford, clerk, reads:

"I hereby certify to all whom it doth or may concern, that it hath been proved to my satisfaction that the bearer hereof, Martha Ann Braddick, aged about 18 years . . .

"Of copper complexion, five feet, two and three quarters inches high, has a small scar on the corner of the left eye, and no other noticeable mark or scars, was born free and raised in Baltimore county and state aforesaid. *apostrophe*

"In testimony thereof, I have hereto set my hand and affixed the seal of Baltimore county court, this 1st day of October in the year of our Lord, 1847." *P. 22*

Early Tradesman

Miss Braddick later married Daniel Jones, one of Baltimore's first wheelwrights. They became the parents of five children. One son, Winfield, was Mrs. Jennings' father. Mrs. Jennings, who celebrated her 61st birthday anniversary on Feb. 7, never knew her grandmother who died in 1892. But she was named for the grandmother and looks a lot like her. *apostrophe*

As a matter of fact, Mrs. Jennings used to turn this resemblance to her advantage when she wanted to cable favors out of her father. *md*

He found it hard to deny her anything when she parted her hair in the middle and adopted the prim, but appealing facial expression which shows in the portrait of his mother.

1847 Church Appointments

While looking over the souvenirs in her trunk this week, Mrs. Jennings also came up with a Feb. 27, 1841 edition of the Cumberland, Md. "Civilian." *dat. 2-20-54*

Her great grandparents bought it, apparently because the newspaper carried the pastoral appointments of the Baltimore conference of the Methodist (M.E.) church.

The lead paragraph reads: "The Baltimore conference of the M.E. Church, which commenced its annual session in the city of Baltimore on the 10th instant, adjourned on the afternoon of the 19th instant. The following are the appointments for the ensuing year:"

Named as presiding elders that year were: N. Wilson, Baltimore district; A. Griffith, North Baltimore district; E. Dorsey, Potomac district; S. Brison, Rockingham district; J. A. Collins, Winchester district; A. Smith Chambersburg district; and G. Hildt, Northumberland district.

Some of the newly appointed pastors were:

Baltimore city—Job Guest, J. A. Henning, John Rice, Robert Emery, Fayette st.—C. B. Tippet, West Baltimore—John Miller, S. V. Blake; William st.—William Hank; Sharp st. and Asbury—

STATE OF MARYLAND,

BALTIMORE COUNTY, SCT.

I hereby Certify, to all whom it doth or may

concern, that it hath been proved to my satisfaction, that the bearer hereof,

Martha Ann Braddick aged about *eighteen* years, of copper complexion, five feet, two and three quarters

inches high, has a small scar on the corner of the left eye and no other noticeable mark or scars

apostrophe *P. 22* *Baltimore*

dat. 2-20-54 *20*

was BORN FREE, and raised in *Baltimore* County and State aforesaid.

In Testimony Whereof, I have hereto set my hand and affixed the

"BORN FREE" CERTIFICATE — This Baltimore county court certificate was issued to Miss Martha A. Braddick in 1847 testifying that she was "born free." It is now in the possession of her granddaughter, Mrs. Martha Jennings.

Seal of Baltimore County Court, this *1st* day of *October* in the year of our Lord *one thousand eight hundred and forty seven*

A. W. Beadford

Joseph White.

Baltimore circuit—John L. Gibbons, B. N. Brown, G. L. Brown; Patapsco circuit—P. D. Lipscomb, G. D. Chenowith; J. Clary; Severn—W. H. Coffin, Tobias Riley; Annapolis, Henry Furlong; Ebenezer—George G. Brooke.

North Baltimore—D. Steele, Thomas B. Sargeant, T. Sewall; East Baltimore—G. Morgan, W. Prettyman; Havre de Grace—Thomas Myers.

Four Other Children

The Daniel Joneses had four children in addition to Mrs. Jennings' father. They were Philip, Mary Ellen, Susan Augusta and Eliza Clementine.

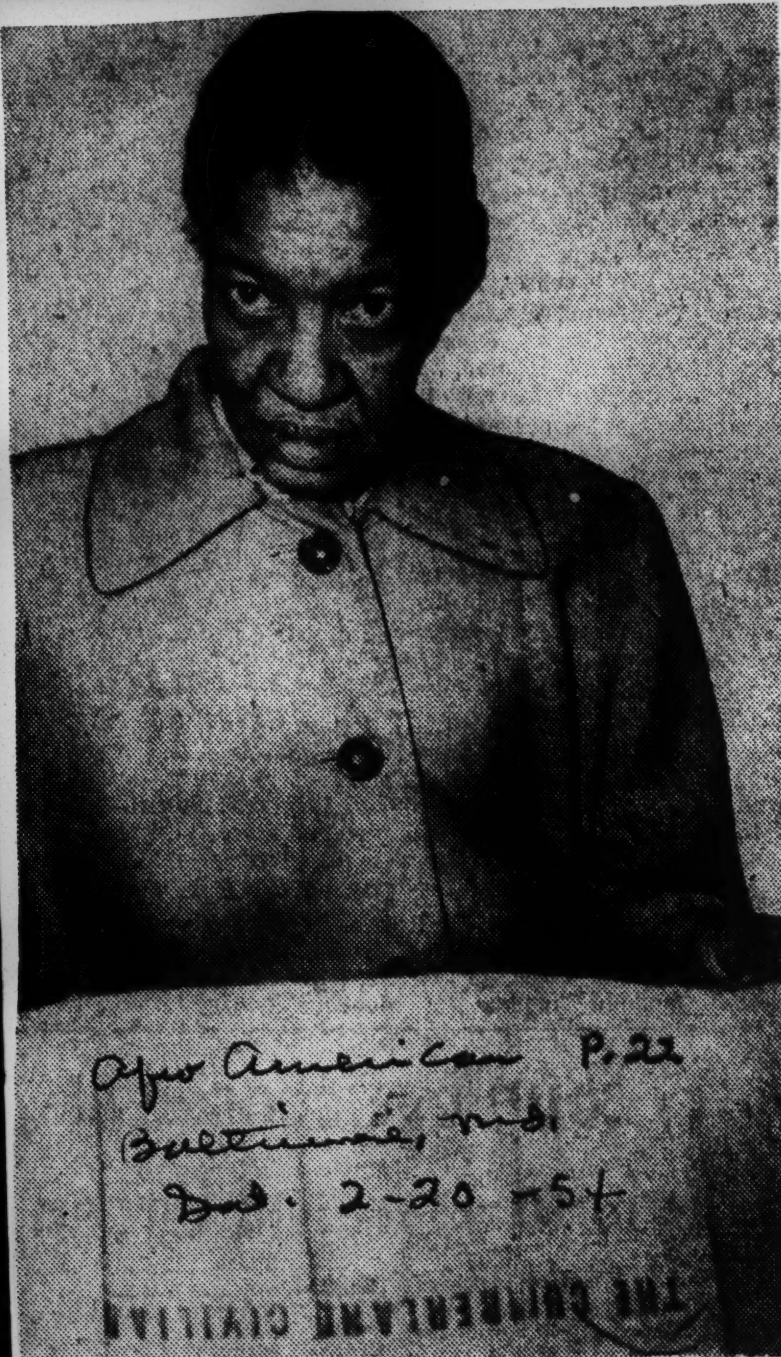
Philip was a bass singer on the choir of Sharp St. Methodist church for more than 55 years. He died in 1931.

Eliza was one of the first women collectors for the Mutual Benefit Society. She died in 1950 at the age of 85.

Mrs. Jennings attends St. John AME church, where a niece, Miss Lola Jones, sings on the choir. Her husband, Edward Jennings, is an invalid. They have no children.

Since both her parents died in 1952, Mrs. Jennings has come into possession of the historically significant "freedom license" of her grandmother.

She says it makes her more appreciative of the freedoms all her family enjoys today.



NEWSPAPER 113 YEARS OLD — Mrs. Martha Jennings who has the "born free" certificate issued to her grandmother in 1847, looks up from

a February 1841 copy of the Cumberland "Civilian" which published the Methodist Church appointments for that year.

Know Your History

By Dr. W. SHERMAN SAVAGE
(Professor of History at Lincoln University,
Jefferson City, Mo.)

RICHARD THEODORE GREENER — A SANE LEADER

One of the early leaders of the Negro race is the subject of our sketch this week, Richard Theodore Greener. He takes rank as a leader and speaker with both Frederick Douglass and John M. Langston. He was born in Philadelphia on May 2, 1844, from the union of Richard Wesley Greener and Mary Ann Le Brun.

This was during the period of the great slave controversy, when the Negro was being proscribed on every hand. One of the fears that constantly faced the Negro in free territory was the kidnapping. It was difficult for a Negro to prove he was free, for usually if he had been born and reared in free territory no record was kept of his birth and it was difficult for him to prove he was a free man. This made the northern cities excellent places for the kidnapers to work.

The Greeners moved to Boston, whether because of fear of the slave dealers or the chance to make a better livelihood is not known to the present writer. Whatever the reason, young Richard had the opportunity to secure an education. He attended a grammar school in Cambridge and when this was finished he moved to Oberlin and began his preparation for college.

At that time Oberlin like many other institutions which are now famous as institutions of higher learning had a secondary department. It was here that part of Richard Theodore Greener's preparation was made but later he moved to Phillips Academy at Andover, Mass. where he completed his preparation for Harvard.

He continued his education at Harvard and was graduated in 1870 as the first Afro-American to receive a degree from that institution. He graduated comparatively young considering the hardship Negroes had to pass through to secure an education.

Holds Many Jobs

His first position after graduation was as principal of the male department of the Institute for Colored Youth in Philadelphia, where he remained for two years. His next call to service was as principal of the Summer High school of Washington, D. C., but he remained here only a part of the year. His next position was in

the office of the United States Attorney for the District of Columbia. He was at the same time editor of the New National Era of Washington.

This did not last long for he was offered and accepted the chair of Mental and Moral Philosophy and Logic in the University of South Carolina. This was during the years of Reconstruction and Negroes played an important part in the operation of the state government and the educational system. Richard Greener remained in this position until 1877 when the legislature under the influence of Wade Hampton, closed the doors of integrated education to Negroes.

While at the University of South Carolina, Richard Greener assisted with the teaching of Latin, Greek, International Law and Constitutional History. In 1875, two years before Negroes were excluded from the University, he was made university librarian.

Finishes Law Course

Richard T. Greener while in South Carolina, served on the commission to establish public schools for the state of North Carolina. He was also interested in the study of law and finished his course at the law school of the University of South Carolina and was admitted to the bar of that state, December, 1876. He was later admitted to the bar of the District of Columbia on April, 14, 1877. He had begun his law study in Philadelphia while he worked at the Institute for Colored Youth.

When the Negro race was excluded from the University of South Carolina, Greener moved to the District of Columbia and became an instructor in the Law department of Howard university. He taught in this capacity for two years until 1879. On the death of John H. Cooke, the Dean of the Howard Law School, Greener was elected Dean. He did not remain long in that position but resigned

in 1880 and became a law clerk in the office of the first comptroller of the United States treasurer, William Lawrence of Ohio.

He remained in this position until 1882 when he began the private practice of law. He was associated with many well known lawyers in the District of Columbia and helped in many famous cases.

Greener was much interested in the migration of the Negro West while there was still land that might be secured. In this stand he was at variance with Frederick Douglass, who felt that the Negro ought to remain in the South and that the United States should protect him there.

Greener never held any prominent political office but from 1884 on, took an active part in political campaigns. He was an effective speaker and was a great help to the Republican party. In 1885 he was appointed secretary of the Grant Memorial Association, in the state of New York.

Greener was later appointed chief of the Civil Service Examining Board for the city of New York. He held this office until 1890. Between the years 1890 and 1898 he served as consul at Bombay, India. He was appointed United States commercial agent at Valdivostok, Siberia. Greener had become significant in the Consular Service but retired from it in 1905 and moved to Chicago, where he lived until his death on May 2, 1922.

Richard Greener was one of the outstanding leaders of the race. He demonstrated his ability on many fronts and was active at the same time that some of the great men of the Negro race were active. He gave a good account of himself because of his training and ability.



RICHARD WEBB ROY
Marks 100th Birthday
Afro American
100 Years old
ALEXANDRIA, Va. Richard Webb Roy puffed his pipe and

reminded you times this week as he celebrated his 100th birthday at his home, 630 N. Patrick St. of the Presbyterian church here today. He says he is a "century party" in Alexandria, Va., on March 4, 1854.